1059. f.

A ſhort and plain

EXPLICATION

Of the Shorter

CATECHISM

Compoſed by

The Reverend Aſſembly

OF

DIVINES.

In which every Anſwer (which is in it ſelf an entire Propoſition) is taken apart, and reſolved into ſhort Queſtions and Anſwers, with the Proofs ſet in their proper places, to that part of the Anſwer, for proof of which they are alſo quoted: As alſo any difficult expreſſion opened, that may ſeem to mean capacities hard to be underſtood.

By *S. W.* Miniſter of the Goſpel.

Fateor me Catechiſmi diſcipulum, that is, I acknowledge I (need to) learn Catechiſm. *Luther.*

London, Printed in the Year, 1667.

DR. D. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.

The Preface.

OF *ſuch great Weight and Conſequence is Catechiſm, that one of the Fathers truly ſaid, without Catechiſme there's no Faith: 2. The advantage ſo great, that the Papiſts themſelves acknowledge, that our Divines got the ſtart of them, in the firſt ſpring of Reformation, by this. 3. And ſo taking it is, that the Sectaries, the worſt of them* (Quakers *themſelves*) *have turned their Tenets* (*Doctrines they deſerve not to be cal'd, & Principles I can't ſay, becauſe they have none*) *into this Form alſo. There being ſo little that is profitable and effectual, this came to the light: deſigned for the uſe of particular Families, that Children and any elſe reading of it* (*each Scripture ſuitably applyed, and joyned for the proof of that Prin-*

ciple for which it is alledged) through Gods bleſſing good may be attained; Only this obſerve, that though I have taken leave, not to tye my ſelf to the very Scriptures, which are added at large, in that which is commonly extant with Proofs; yet I have uſed thoſe, which are of the ſame Miniſters quotation, as conceiving ſome more appoſite than others: and I have added here and there a Scripture, to ſome point in the Explication where I ſaw meet, which I hope will be no prejudice to any. The Lord grant, that uſe of Catechiſms may keep that ground of Popery, which neglect, both publick and private, is like to yield up to them again; that ſo growing in grace, and in the knowledge of our Lord Jeſus Chriſt, and being ſtabliſhed in the faith, we may not be carried aſide with any, but ſpecially ſuch peſtilent winds of Doctrine, which ſubvert the foundation, and our everlaſting ſalvation.

Amen.

A SHORT and PLAIN *EXPLICATION* of the Shorter CATECHISM.

Question. I.

WHat is the chief end of man? Catechiſ.

A. *A mans chief end is to glorifie God, and to enjoy him for ever.*

Q. Why did God make man? Explic.

A. For a chief (that is) moſt excellent end.

Q. What is this chief end?

A. It is twofold: firſt, to glorifie God.

Q. What is it to glorifie God?

A. To order all our actions to that end, that God might have the glory,

(Proof)

(Proof) 1 Cor. 10.31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Q. What other chief end, did God make man for?

A. To enjoy him for ever. (Proof) Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. 26. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.

Q. How doth man enjoy God?

A. Two wayes. 1. Here in this life, by an holy communion with him, in the Duties of his worship, and in an upright conversation.

2. Hereafter, in the life to come, in a Glorious and Immediate Communion with him, in his Kingdom.

Catech. Q. 2. *What Rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God, (which is contained in the Scriptures of the Old and new Testament) is the only Rule to direct us, how we may glorifie, and enjoy him.

Explic. Q. What direction must we follow, that we may aright glorifie God, and enjoy him for ever?

A. We

A. We muſt follow the Rule God hath given to us.

Q. What Rule is that?

A. The Word of God. (Proof) 1 Joh. 1. 3. That which we have ſeen, and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.

Q. Where is the Word of God to be found?

A. It is contained in the Books of the Old and New Teſtament. (Proof) Eph. 2. 20. And are built upon the foundation of the Apoſtles, and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone.

Q. How are theſe Books called?

A. They are called Scriptures. (Proof) 2 Tim. 3. 16. All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.

Q. Why are theſe Books ſo called?

A. Becauſe they were written by Penmen inſpired by God, infallibly to that end.

Q. Is there any other Rule?

A. This is the only Rule, to direct us ſo to do.

Q. How prove you this to be the only Rule?

A. 1. Becauſe God never gave any other.

2. And becauſe this is only able, perfectly, and without error to direct us, how we ought ſo to do.

Catech. Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Explic. Q. What are the Principal Heads of the Doctrine of the Scriptures?

A. The Doctrine that the Scriptures teach, may be ranked into two Heads.

Q. What is the firſt Principal Doctrine taught therein?

A. What man is to believe concerning God.

Q. What is the ſecond?

A. What duty God requires of man. (Proof) 2 Tim. 1. 13. Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus.

Catech. 4. Q. *What is God?*

A. God is a Spirit, Infinite, Eternal, Unchangable in his Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs, and Truth.

Q. What

Q. What are we to believe concerning God? Explic.

A. We are to believe concerning his Nature, that he is a Spirit. (Proof) Joh. 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit, and in Truth.

Q. Why is God called a Spirit?

A. Becauſe he hath no bodily Subſtance. (Proof) Luke 24. 39. Behold my hands and my feet, that it is I my ſelf; handle me, and ſee, for a Spirit hath not fleſh and bones, as ye ſee me have.

Q. What elſe are we to believe concerning God?

A. We are to believe concerning his Attributes, that they are of two ſorts. 1. Incommunicable. 2. Communicable.

Q. What, and which are his Incommunicable Attributes?

A. His Incommunicable Attributes are ſuch as are not partaked of by the Creature; ſuch are theſe, he is Infinite, Eternal, and Unchangable.

Q. What is it to be Infinite?

A. To be without end, (Proof) Job 11. 7. Canſt thou by ſearching find out God? canſt thou find

out

out the Almighty unto perfection?

Q. What is it to be Eternal?

A. To be without beginning, or ſucceſſion, or end of time. (Proof) Pſal. 90. 2. From everlaſting to everlaſting thou art God.

Q. What is it to be unchangable?

A. To be always the ſame, without any alteration. (Proof) James 1.17. The Father of lights, with whom is no variableneſs, neither ſhadow of turning.

Q. What, and which are the communicable Attributes of God?

A. His Communicable Attributes are ſuch, as in a meaſure are partaked of by the Creatures; ſuch are theſe, Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs, and Truth?

Q. May not his Incommunicable be applyed to, and ſpoken of the Communicable?

A. Yes, they may.

Q. How then is God ſaid to be Infinite, Eternal, and Unchangable?

A. 1. In his Being. (Proof) Exod. 3.14. And God ſaid unto *Moſes*, I am that I am, and he ſaid, thus ſhalt thou ſay to the children of *Iſrael*, I am hath ſent me unto you.

Q. How

Q. How elſe is God ſaid to be Infinite, &c?

A. In his Wiſdom. (Proof) Pſal. 147. 5. Great is our Lord, and of great power, his underſtanding is Infinite.

Q. In what elſe is God ſaid to be Infinite Eternal, &c?

A. In his Power and Holineſs. (Proof) Rev. 4. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Q. What doth your Catechiſm laſt of all mention God to be Infinite, Eternal, and Unchangable in?

A. In his Juſtice, Goodneſs, and Truth. (Proof) Exod. 34. 6. The Lord, the Lord God, merciful, and gracious, long-ſuffering, and abundant in goodneſs, and truth. 7. Keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin, and that will by no means clear the guilty.

5. Q. *Are there more Gods then one?* *Catech.*

A. There is but one onely, the living and true God.

Q. Doth the Scripture mention no more Gods then one? Explic.

A. Yes, divers ſo called in Scripture, 1. Angels, 2. Magiſtrates, 3. the Devil, 4. the Belly, and 5. Idols.

Q. How

Q. How then ſhall we difference, the one from the other?

A. Our Catechiſm gives three differences between them, in three Titles it gives to the God of heaven.

Q. Which is the firſt Title given him?

A. God is one, onely, (Proof) Deut. 6. 4. Hear O Iſrael, the Lord our God is one Lord, but others are many, (proof) 1 Cor. 8. 5. For though there be that are called Gods, whether in heaven, or earth (as there be gods many, and Lords many) 6. But to us there is but one God, &c.

Q. What Titles elſe, hath the God of heaven given him here?

A. He is, and he is ſaid to be, the living, and true God, (Proof) Jer. 10. 10. But the Lord he is the true God, he is the living God, and an everlaſting King.

Q. How is God ſaid to be a living God?

A. In that he hath his life from himſelf, and gives life to all other things. (Proof) Act. 17. 25. He giveth to all life, and breath, and all things. 28. For in him we live, and move, and have our being.

Q. But

Q. But the creatures are, and are ſaid to be living alſo?

A. True, but not as God is living; they have not their life from themſelves, nor do they give life to other things, as God hath, and doth.

Q. How is God ſaid to be the true God?

A. Becauſe he is God, really, and indeed, not by way of imagination, as Idols are, but by Nature he is ſo. (Proof) Gal. 4. 8. Howbeit, then when ye knew not God, ye did ſervice unto them, which by nature are no Gods.

6. Q. *How many perſons are there in the Godhead?* Catech.

A. There are three perſons in the Godhead, the Father, the Son, and the holy Ghoſt, and theſe three are one God, the ſame in ſubſtance, equal in power and glory.

Q. Is there any Scripture proof for a perſon in the Godhead? Explic.

A. There is, (proof) Heb. 1. 3. Who being the brightneſs of his Fathers glory, and the expreſs image of his perſon.

Q. What is a perſon in the Godhead?

A. A perſon is the whole Godhead, conſidered according to ſome incommuni-

Q. How then ſhall we difference, the one from the other?

A. Our Catechiſm gives three differences between them, in three Titles it gives to the God of heaven.

Q. Which is the firſt Title given him?

A. God is one, onely, (Proof) Deut. 6. 4. Hear O Iſrael, the Lord our God is one Lord, but others are many, (proof) 1 Cor. 8. 5. For though there be that are called Gods, whether in heaven, or earth (as there be gods many, and Lords many) 6. But to us there is but one God, &c.

Q. What Titles elſe, hath the God of heaven given him here?

A. He is, and he is ſaid to be, the living, and true God, (Proof) Jer. 10. 10. But the Lord he is the true God, he is the living God, and an everlaſting King.

Q. How is God ſaid to be a living God?

A. In that he hath his life from himſelf, and gives life to all other things. (Proof) Act. 17. 25. He giveth to all life, and breath, and all things. 28. For in him we live, and move, and have our being.

Q. But

Q. But the creatures are, and are ſaid to be living alſo?

A. True, but not as God is living; they have not their life from themſelves, nor do they give life to other things, as God hath, and doth.

Q. How is God ſaid to be the true God?

A. Becauſe he is God, really, and indeed, not by way of imagination, as Idols are, but by Nature he is ſo. (Proof) Gal. 4. 8. Howbeit, then when ye knew not God, ye did ſervice unto them, which by nature are no Gods.

6. Q. *How many perſons are there in the Godhead?* Catech.

A. There are three perſons in the Godhead, the Father, the Son, and the holy Ghoſt, and theſe three are one God, the ſame in ſubſtance, equal in power and glory.

Q. Is there any Scripture proof for a perſon in the Godhead? Explic.

A. There is, (proof) Heb. 1. 3. Who being the brightneſs of his Fathers glory, and the expreſs image of his perſon.

Q. What is a perſon in the Godhead?

A. A perſon is the whole Godhead, conſidered according to ſome incommuni-

municable property, as the Father to beget, the Son to be begotten, the holy Ghoſt to proceed from the Father and the Son.

Q. Which are the three perſons in the Godhead!

A. The Father, the Son, and the Holy Ghoſt, (Proof) Mat. 28. 19. Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt.

Q. Are theſe three God?

A. Theſe three are God, yet but one God.

Q. Why do you think ſo?

A. Becauſe they are the ſame in ſubſtance, (Proof) 1 Joh. 5. 7. For there are three that bare record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one.

Q. How are they equal?

A. They are equal in power and glory.

Catech. Q. 7. *What are the Decrees of God?*

A. The Decrees of God, are his eternal purpoſe, according to the Counſel of his own Will: whereby for his own glory, he hath fore-ordained whatſoever comes to paſs.

Explic. Q. Are all things fore-ordained of God?

A. God

A. God hath-fore-ordained whatſoever comes to paſs.

Q. When were all things thus fore-ordained?

A. In Gods eternal purpoſe.

Q. What was the rule of this?

A. The Counſel of his own Will. (Proof) Epheſ. 1. 11. Being predeſtinated, according to the purpoſe of him, who worketh all things after the Counſel of his own Will.

Q. For what end were all things thus fore-ordained?

A. For his own glory, (Proof) Eph. 1. 12. That we ſhould be to the praiſe of his glory.

Q. 8. *How doth God execute his Decrees?* Catech.

A. God executeth his Decrees, in the works of Creation, and Providence.

Q. In what works doth God bring to paſs, what he hath Decreed? Explic.

A. In two ſorts of works; 1. The works of Creation, (Proof) Rev. 4. 11. Thou haſt created all things, and for thy pleaſure they are and were created.

Q. What other works, doth God bring to paſs his Decrees by?

A. By the works of Providence. (Proof) Dan. 4. 35. He doth accord-

ing

ing to his will, in the Army of heaven, and among the inhabitants of the earth.

Catech. *Q. 9. What is the work of Creation?*

A. The work of Creation, is Gods making all things of nothing, by the word of his power, in the ſpace of ſix days, and all very good.

Explic. *Q.* Whoſe making are all things?

A. All things are of Gods making. (Proof) Gen. 1. 1. In the beginning God created the heaven and the earth.

Q. Of what were all things made?

A. Of nothing.

Q. By what were they made?

A. By the word of Gods power. (Proof) Heb. 11. 3. Through Faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen, were not made of things which do appear.

Q. In what ſpace of time were all things made?

A. In the ſpace of ſix days.

Q. Why did God take all this time to make all things?

A. It was not becauſe he could not have made them ſooner, in an inſtant, if it had pleaſed him.

Q. For what ſpecial reaſon do you imagine? A. 1. Reaſon,

A. 1. Reaſon, becauſe we might learn by his example, to work ſix days, and reſt a ſeventh.

2. Becauſe we might learn not to do things raſhly, and haſtily, but with due deliberation.

Q. What were all things when he had made them, good or bad?

A. All very good. (Proof) Gen. 1. 31. And God ſaw every thing that he had made, and behold it was very good; and the evening and the morning were the ſixth day.

Catech.

Q. 10. *How did God create man?*

A. God created Man, Male and Female, after his own Image, in Knowledge, Righteouſneſs, and Holineſs, with dominion over the Creatures.

Explic.

Q. Who created man?

A. God created man.

Q. How did God create man for his end?

A. Male and Female.

Q. How underſtand you that?

A. He made one man, and one woman only, at firſt.

Q. Why ſo?

A. To ſhew, that one Man muſt be content with one Wife, and one Woman with one Husband, at

one time; ſo long as they both live

Q. After whoſe image did God make him?

A. After his own image, (Proof) Gen. 1. 27. So God created man in his own Image, in the Image of God created he him, Male and Female created he them.

Q. What is the Image of God?

A. Knowledge, Righteouſneſs, and Holineſs. (Proof) Col. 3. 10. And have put on the New man, which is renewed in knowledge, after the Image of him that created him. Eph. 4. 24. And that ye put on the New man which after God is created, in Righteouſneſs, and true Holineſs.

Q. What ſpecial prerogative did God give him, at his firſt creation.

A. Dominion over the Creatures (Proof) Gen. 1. 28. And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and replenish the earth, and ſubdue it, and have dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the earth.

Catech. Q. 11. *What are Gods works of Providence?*

A. G

A. Gods works of Providence, are his moſt holy, wiſe, and powerful preſerving, and governing all his creatures, and all their actions. Explic.

Q. What kind of works, are Gods works of Providence?

A. 1. They are holy, (Proof) Pſal. 145. 17. The Lord is righteous in all his ways, and holy in all his works.

2. They are wiſe, (Proof) Iſa. 28. 29. This alſo cometh forth from the Lord of Hoſts, which is wonderful in Counſel, and excellent in working.

3. They are powerful, (Proof) Heb. 1. 3. Upholding all things by the word of his power.

Q. How doth God work in his Providence toward them?

A. 1. To preſerve them, (Proof) Heb. 1. 3. Upholding all things.

2. And to govern them, (Proof) Pſal. 103. 19. His kingdom ruleth over all.

Q. Toward what creatures, doth the Providence of God thus work?

A. Toward all his creatures [none excepted.]

Q. What doth he preſerve and govern of them?

A. Their Beings, and all their actions [good and bad] (Proof) Matth. 10.

29. Are not two Sparrows ſold for a farthing? and one of them ſhall not fall to the ground without your Father.

Catech. *Q. 12. What ſpecial act of Providence did God exerciſe towards man, in the eſtate wherein he was created?*

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Explic. Q. When God had created man, how did he deal with him?

A. He entred into a Covenant of life with him.

Q. What mean you by a Covenant of life?

A. A Covenant that contains ſuch terms, and condition, by performance whereof, mans life ſhould be continued and preſerved.

Q. What was the condition of this Covenant?

A. Perfect obedience. (Proof) Gal. 3. 12. And the Law is not of Faith; but the man that doth them, ſhall live in them.

Q. What tree was that, which God forbad *Adam* to eat of in Paradiſe?

A. The tree of knowledge, of good and evil.

Q. Why

Q. Why was the tree ſo called?

A. From the effect of eating it, if he did eat of it; he ſhould know good by the loſs of it, and evil by the ſmart of it.

Q. Under what penalty was he forbidden this tree?

A. Upon pain of death, (Proof) Gen. 2. 17. But of the tree of knowledge of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof, thou ſhalt die the death.

Q. 13. *Did our firſt Parents continue in the eſtate, wherein they were created.* Catechiſ.

A. Our firſt Parents being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſin againſt God.

Q. Who firſt fell of mankind? Explic.

A. Our firſt Parents [*Adam* and *Eve.*]

Q. From what did they fall?

A. From the eſtate wherein they were created.

Q. What was the eſtate wherein they were created?

A. An eſtate of perfect holineſs and happineſs.

Q. How did they fall?

A. By ſin againſt God. (Proof) Eccl. 7. 29.

7.29. God hath made man upright, but they have ſought out many inventions.

Q. What was the cauſe of the fall of mankind?

A. The abuſe of the freedom of their own will.

Q. How came that to paſs?

A. Becauſe God left them to it, to do what they would.

Q. Was not God then the cauſe of the fall?

A. No. Becauſe he made them able to ſtand, nor was he bound to give them aſſiſting grace to keep them from falling.

Catech. Q. 14. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgreſſion of the Law of God.

Explic. Q. Wherein lies the nature, or eſſence of ſin?

A. In two things, firſt is, any want of conformity unto the Law of God, either in nature, or practiſe.

Q. What is the ſecond?

A. Any tranſgreſſion of the Law of God, (or doing what is by the Law forbidden, (Proof) 1 Joh. 3.4. Whoſoever committeth ſin, tranſgreſſeth alſo the Law, for ſin is the tranſgreſſion of the Law.

Q. 15.

Q. 15. *What was the ſin, whereby our firſt Parents, fell from the eſtate, wherein they were created?* Catech.

A. The ſin whereby our firſt Parents fell, from the eſtate wherein they were created, was for eating the forbidden fruit.

Q. What was the firſt ſin, that was committed in the world by mankind? Explic.

A. Eating the forbidden fruit.

Q. Who committed it?

A. Our firſt Parents, (But *Eve* did eat firſt of it, (Proof) Gen. 3. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo to her husband, and he did eat. 7. And the eyes of them both were opened, and they knew that they were naked. 8. And *Adam* and his Wife hid themſelves from the preſence of the Lord, among the trees of the Garden.

Q. What followed upon that?

A. They fell from the eſtate wherein they were created.

16. Q. *Did all mankind fall in* Adams *firſt tranſgreſſion?*

A. The Covenant being made with Adam, *not only for himſelf, but for his poſterity, all*

mankind deſcending from him by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion.

Explic. Q. Was *Adam* only concerned in the Covenant of life, God made with him in the eſtate of innocency?

A. No, for the Covenant was not made with *Adam* for himſelf only, but for his poſterity alſo. (Proof) Gen. 2. 16, 17. And the Lord commanded the man, ſaying, of every tree of the Garden thou mayſt freely eat. 17. But of the tree of knowledge of good and evil, thou ſhalt not eat of it, for in the day thou eateſt thereof, thou ſhalt ſurely die, compared with Rom. 5. from v. 12. to 20. For as by one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, becauſe all have ſinned. v. 19. As by one mans diſobedience many were made ſinners, &c. 1 Cor. 15. 22. For as in *Adam* all die, even ſo in Chriſt ſhall all be made alive.

Q. Did all mankind ſin in him?

A. All mankind deſcending from him by ordinary generation, ſinned in him.

Q. How many ways (then) do, and did mankind come into the world?

A. Four

A. Four ſeveral wayes.

1. Without man or woman, ſo *Adam* by immediate creation.

2. From man without woman, ſo *Eve* formed of the rib of *Adam*.

3. From woman without man, ſo Jeſus Chriſt conceived by the Holy Ghoſt.

4. From man and woman, ſo all men uſually; and this is meant by ordinary generation.

Q. Are they not partakers with him of the common miſery.

A. Yes, they fell with him (*viz.* from the eſtate wherein they were created.)

Q. By what did they thus fall with him?

A. By his firſt tranſgreſſion (Proof) Rom. 5. 18. By the offence of one, judgment came upon all men to condemnation.

Q. 17. *Into what eſtate did the fall bring mankind?* Catetch.

A. The fall brought mankind into an eſtate of ſin and miſery.

Q. What mean you (then) by the fall? Explic.

A. The firſt ſin of our firſt Parents.

Q. What eſtate did it bring themſelves and us into?

A. A

A. A twofold ſad eſtate. 1. Of ſin. 2. Of miſery, (Proof) By one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men becauſe all have ſinned.

Q. Did the fall bring this miſery on *Adam* only, or all mankind?

A. On all mankiud as well as *Adam*

Catech. Q. 18. *Wherein conſiſts the ſinfulneſs of Adam's that eſtate whereinto man fell?*

A. The ſinfulneſs of that eſtate whereinto man fell, conſiſts in the guilt of Adams *firſt ſin, the want of Original righteouſneſs, and the corruption of his whole nature, which is commonly called Original ſin, together with all actual tranſgreſſions, which proceed from it.*

Explic. Q. How many parts are there of mans ſinfulneſs?

A. Very many, firſt, the guilt of *Adams* firſt ſin.

Q. What ſin (then) of *Adam* is it that we ſtand guilty of by nature?

A. We are guilty of *Adams* firſt ſin.

Q. How can all men be guilty of what *Adam* did.

A. Becauſe the Covenant was made with his poſterity, as well as with himſelf. (Proof) Rom. 5. 19. By one man's diſobedience, many were made ſinners

Q. Wha

Q. What is the second part of mans
nfulneſs?
A. The want of Original righteouſ-
neſs. (Proof) Rom. 3. 10. There is
one righteous, no not one.
Q. What mean you by Original
ghteouſneſs?
A. I mean that righteouſneſs, which
Adam had in his own perſon, and we
him had alſo, before he fell.
Q. What is the third part of his ſin-
lneſs?
A. The corruption of his whole na-
re (ſoul and body) (Proof) Pſal. 51. 5.
hold I was ſhapen in iniquity, and in
did my mother conceive me.
Q. How, or what is this common-
called?
A. It is called Original ſin.
Q. What is the fourth part of his
nfulneſs?
A. All actual tranſgreſſions.
Q. Whence do theſe actual tranſ-
eſſions proceed?
A. From the corruption of nature,
which is Original ſin) (Proof) Mat. 15.
19. For out of the heart proceedeth
il thoughts, Murders, Adulteries,
rnications, Thefts, falſe Witneſs,
aſphemies. 20. Theſe are the things
hich defile a man.

Q. 19.

Cateth. *Q.* 19. *What is the misery of that estat whereinto man fell?*

A. All mankind by their fall lost com munion with God, are under his wrath an curse: and so made liable to all miseries i this life, to death it self, and to the pains hell for ever.

Explic. *Q.* Who fell in *Adam?*

A. All mankind fell in *Adam* (a *Q.* 16. *Catech.*)

Q. What did they lose by it?

A. They lost communion wit God. (Proof) Gen. 3. 8. *Adam* an his Wife hid themselves from the pre sence of the Lord God, among th trees of the Garden. 24. So he drav out the man.

Q. What state are they now in?

A. They are under Gods wrath an curse. (Proof) Ephes. 2. 3. And wer by nature, children of wrath even others. Gal. 3. 10. Cursed is every ma that continueth not in all things wri ten in the book of the Law to them.

Q. What is the estate of man he in this world?

A. Man is made liable to all mis ries in this life. (Proof) Lam. 3. 3 Wherefore doth a living man com plain

plain? a man for the punishment of his sins.

Q. Is that all?

A. No, he is liable to death it self. (Proof) Rom. 6. 23. The wages of sin is death.

Q. What is death?

A. Death natural (here meant) is the separation of body and soul.

Q. Is man liable to any thing else?

A. Yes, to the pains of hell.

Q. How long do the pains of hell endure?

A. For ever. (Proof) Matth. 25. 41. Then shall he say unto them on the left hand, depart from me, ye cursed into everlasting fire, prepared for the Devil and his angels.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?* Catech.

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life: did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into a state of salvation, by a Redeemer.

Q. What moved God to elect any? Explic.

A. His meer good pleasure.

Q. How many did he elect?

A. Some (onely) not all.

Q. When

Q. When was this done?

A. From all eternity.

Q. What mean you by that?

A. Before time began, and befor any thing was created.

Q. What did he elect them to?

A. To everlasting life, (Proof) Eph 1. 4. According as he hath chosen u in him, before the foundation of th world.

Q What did he afterward in time

A. He did enter into a Covenant o grace.

Q. Why is it cal'd a Covenant o grace?

A. Because free grace was the only motive God had to make, and perform the promises contained in it.

Q. With whom was this Covenan made?

A. 1. Immediately with Christ on their behalf before the world was (Proof) Gal. 3. 16. Now to *Abraham* and to his seed, were the promise made, he saith not to seeds, as of many but as of one, and to thy seed, which is Christ. 2. And in time with the Elect themselves actually. (Proof) Gen. 17. 4. And I will establish my Covenant between me and thee, and thy

thy ſeed after thee, in their generations, for an everlaſting Covenant, to be a God to thee, and to thy ſeed after thee.

Q. How many Covenants then did God enter into with mankind, in all?

A. Only two, firſt, that of life, before the fall: (cal'd a Covenant of works) and this of grace.

Q. When was this Covenant of grace firſt manifeſted?

A. Immediately upon the fall, before the denuntiation of the curſe on the man or woman, (Proof) Gen. 3. 15. And I will put enmity between thee and the woman, and between thy ſeed, and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

Q. What did God promiſe in this Covenant?

A. He promiſed to deliver the Elect out of the eſtate of ſin and miſery.

Q. Was there any thing elſe promiſed?

A. Yes, to bring them into an eſtate of ſalvation.

Q. By whom were they to be brought into this eſtate?

A. By a Redeemer, (Proof) 2 Tim. 1.9. Who hath ſaved us, and called us with

with an holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus, before the world began. 10. But is now made manifest, by the appearing of Jesus Christ our Saviour, who hath abolished death, and brought life, and immortality to light, by the Gospel.

Catech. *Q.* 21. *Who is the Redeemer of Gods Elect?*

A. The only Redeemer of Gode Elect, is the Lord Jesus Christ, who being the eternal Son of God, became Man, and so was, and continueth to be God and Man, in two distinct Natures, and one Person for ever.

Explic. Q. Who is the Redeemer?

A. The Lord Jesus Christ.

Q. Of whom is the Redeemer?

A. Of Gods Elect (only.)

Q. Is there any other Redeemer?

A. He is the only Redeemer (and none else,(Proof) 1 Tim. 2. 5. For there is one God, and one Mediatour between God and Man, the Man Jesus Christ.

Q. Why is he called Lord?

A. 1. Absolutely, as he is God, he is Lord over them, and all things.

2. Specially, in reference to them that are redeemed, he is their Lord, being redeemed by him. Q. What

Q. What ſignifies Jeſus?

A. A Saviour.

Q. What ſignifies Chriſt?

A. Anointed.

Q. Who is Jeſus Chriſt?

A. The eternal Son of God.

Q. What did Jeſus Chriſt become for us?

A. He became man, (Proof) John 1.14. And the Word was made fleſh, and dwelt among us.

Q. Was Jeſus Chriſt ſo here in the world?

A. Yes, he was really ſo, that is, man.

Q. Is Jeſus Chriſt now ſo?

A. Yes, ſo he continueth to be.

Q. How many natures are there conſiderable in Jeſus Chriſt?

A. Two natures [for he is ſtill God and Man.]

Q. Are theſe two natures turned one into another?

A. They are two diſtinct natures.

Q Do theſe two natures make two perſons in Chriſt?

A. No, for he is but one perſon. (Proof) Rom. 9. 5. Whoſe are the Fathers, and of whom as concerning

the flesh, Christ came, who is over all, God blessed for ever.

Q. How long shall these two distinct natures remain united, in the one person of Christ?

A. For ever. (Proof.) Heb. 7. 24. But this Man, because he continueth for ever, hath an unchangable Priesthood.

Catech. *Q.* 22. *How did Christ, being the Son of God, become man?*

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Explic. *Q.* What did Christ take to himself when he became man?

A. A body.

Q. Was it a real body indeed that he took?

A. Yes, it was a true body, (Proof) Heb. 2. 14. Forasmuch then as the children are partakers of flesh and bloud, he also himself took part of the same.

Q. Was that all he took?

A. He took (as a body, so) a soul also.

Q. What soul did he take?

A. A reasonable soul, such a man so

ſoul is. (proof) Mat. 26. 38. then ſaith he unto them, my ſoul is exceeding ſorrowful unto death.

Q. By whom was this body conceived?

A. By the power of the Holy Ghoſt.

Q. In whom?

A. In the womb of the Virgin *Mary*.

Q. Of whom then was he born?

A. He was born of her. (Proof) Luke 1. 31. Behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. 35. The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee.

Q. Was Chriſt partaker of ſin, by being born of her?

A. No, he was, though born of her, yet without ſin. (Proof) Heb. 7. 2. Such an high Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners.

Q. 21. *What office doth Chriſt execute as our Redeemer?* Catech.

A. *Chriſt as our Redemer, executeth the Office of a Prophet, of a Prieſt, and of a King both in his eſtate of Humiliation, and Exaltation.*

Q. How many Offices hath Jesus Christ as our Redeemer?

A. Three Offices. 1. First of a Prophet, (Proof) Act. 3. 22. *Moses* truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, in whatsoever he shall say unto you.

Q. What is his second Office as Redeemer?

2. Secondly, the Office of a Priest (Proof) Heb. 5. 6. Thou art a Priest for ever, after the order of *Melchisedec*

Q. What is the third Office of Jesus Christ as our Redeemer?

A. That of a King. (Proof) Psal. 2. 6. Yet have I set my King upon my holy hill of Sion.

Q. In what estate doth he execute and discharge these Offices?

A. In his two estates, of Humiliation, and Exaltation.

Catech. Q. 24. *How doth Christ execute the Office of a Prophet?*

A. *Christ executeth the Office of a Prophet, in revealing to us by his Word, and Spirit, the will of God, for our salvation.*

Explic. Q. What is the first Office here considered of Jesus as our Redeemer?

A. T

A. The Office of a Prophet.

Q. How doth he execute, and discharge this Office?

A. By revealing to us Gods will, (Proof) Joh. 1. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Q. How doth he reveal the will of God?

A. By his Word and Spirit [together.]

Q. How prove you, that Christ by the Spirit reveals to us Gods will?

A. This Text proves it, Joh. 14.26. The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Q. Doth not the word reveal Gods will also?

A. Yes, God by his word, hath plainly and perfectly revealed his will to us in the Scriptures. (Proof) Psal. 40. 7. Then said I, lo I come, in the volume of the book it is written of me. 8. I delight to do thy will, thy Law is within my heart.

Q. Can we, or ought we then, to expect the revelation of Gods will,

by the Spirit without the Word?

A. In no wise, for God hath joyned his Word and Spirit together, (Proof) Isa. 59.21. As for me, this is my Covenant with them, saith the Lord, my Spirit which is upon them, and my words which I have put into thy mouth, shall not depart out of the mouth of thy seed. (Such pretences are but delusions.)

Q. For what end doth Christ reveal Gods mind?

A. For our salvation.

Q. Can they be saved then that have not the will of God thus revealed to them?

A. No salvation without the revelation of Gods word, (Proof) Act. 13.26. Men and brethren, children of the stock of *Abraham*, and whosoever among you feareth God, to you is the word of this salvation sent.

Catech. Q. 25. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest in his once offering up himself a sacrifice to satisfie Divine Justice, and reconcile us to God, and in making continual intercession for us.

Explic. Q. What is the next Office here consi-

conſidered of Chriſt as our Redeemer?

A. The Office of a Prieſt.

Q. How doth Chriſt perform this Office?

A. Two ways. 1. By offering himſelf up a ſacrifice.

Q. Who offered up Jeſus Chriſt?

A. He offered up himſelf.

Q. What ſacrifice did he offer?

A. He offered himſelf a ſacrifice?

Q. How oft did Jeſus Chriſt offer up himſelf?

A. He offered himſelf once onely, (Proof) Heb. 9. 28. Chriſt was once offered, to bear the ſins of many.

Q. What mean you by Chriſts offering up himſelf a ſacrifice?

A. Chriſt dying in his Humane Nature for us.

Q. Why did he thus offer up himſelf for us?

A. For two ends. 1. To ſatisfie Divine Juſtice. (Proof) Heb. 9. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge

your Conſciences from dead works, to ſerve the living God.

Q. Could not Gods Juſtice otherwiſe be ſatisfied?

A. Without death, Juſtice could not be ſatisfied, though Mercy provided and accepted him as a Surety to die for us.

Q. What is the ſecond end of Chriſts ſacrificing himſelf?

A. To reconcile us to God, (Proof) Heb. 2. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful, and faithful High Prieſt, in things pertaining to God, to make reconciliation for the ſins of the people.

Q. What mean you by reconciling us to God?

A. It is a bringing us by nature enemies, into an eſtate of peace and friendſhip with God again.

Q. How elſe doth Chriſt execute the Office of a Prieſt?

A. By making interceſſion.

Q. What underſtand you by Chriſts interceſſion?

A. Chriſts interceſſion is his deſire of the Father, that what he hath purchaſed for them, may be given to them,

them, and that their perſons and duties may be accepted by him through his merits.

Q. How long doth his interceſſion laſt?

A. It is continual, (ceaſeth not till the end of the world (Proof) Heb. 7. 25. He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

Q. 26. *How doth Chriſt execute the Office of a King?* Catech.

A. Chriſt executeth the Office of a King, in ſubduing us to himſelf, in ruling, and defending us, and in reſtraining, and conquering all his and our enemies.

Q. What is the third Office of Chriſt, as our Redeemer? Explic.

A. The Office of a King.

Q. How doth he execute, or diſcharge this Office?

A. Three ways. 1. By ſubduing us to himſelf.

Q. How doth he this?

A. By the powerful working of his Spirit, in and by the Miniſtry of the word, (Proof) Pſal. 110. 3. Thy people ſhall be willing in the day of thy power.

Q. How

Q. How elſe doth God execute the Office of a King?

A. In ruling and defending us. (Proof) Iſa. 33. 22. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will ſave us.

Q. How doth he this?

A. By the ſame Word and Spirit.

Q. What is the third way he executes this Office in?

A. In reſtraining and conquering all his and our enemies. (Proof) 1 Cor. 15. 25. For he muſt reign till he hath put all his enemies under his feet.

Q. What are theſe enemies?

A. In this life, world, fleſh, and Devil, the laſt is death.

Q. Whoſe enemies are theſe?

A. Both his and ours alſo.

Catech. Q. *Wherein did Chriſts Humiliation conſiſt?*

A. Chriſts Humiliation conſiſted in his being born, and that in a low condition, made under the Law, undergoing the miſeries of this life, the wrath of God, and the curſed death of the Croſs, in being buried, and continuing under the power of death for a time.

Explic. Q. Which is the firſt eſtate of Jeſus Chriſt as our Redeemer?

A. His eſtate of Humiliation.

Q. Where-

Q. Wherein doth it conſiſt?

A. It conſiſts of divers degrees. The firſt is, his being born.

Q. What condition was he born in?

A. In a low condition, (Proof) Luke 2. 7. And ſhe brought forth her firſt born Son, and wrapped him in ſwadling clothes, and laid him in a manger

Q. What is the ſecond degree of his Humiliation?

A. His being made under the Law. (Proof) Gal. 4. 4. God ſent forth his Son, made of a woman, made under the Law.

Q. How was Chriſt made under the Law?

A. 1. Under the command of it, which requires obedience of him.

2 Under the puniſhment of the Law, to endure that, *both which were in our ſtead.*

Q. What is the third degree?

A. All the miſeries of this life, (which he did undergo. (Proof) Iſa. 53. 3. He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief.

Q. What miſeries were they?

A. All

A. All thoſe miſeries which belong to the nature of man, as hunger, thirſt, wearineſs, and thoſe that are incident to mens condition in the world, as want, poverty, reproach.

Q. What miſeries did not Chriſt undergo?

A. Perſonal miſeries, ſuch as diſeaſes, aches, ſickneſs.

Q. What elſe did he undergo?

A. The wrath of God, (Proof) Mat. 27. 46. And about the ninth hour, Jeſus cryed with a loud voice, my God, my God, why haſt thou forſaken me?

Q. What is the fourth degree of his Humiliation?

A. Death.

Q. On what did he dye?

A. On the Croſs. (Proof) Phil. 2. 8. He humbled himſelf, and became obedient to death, even the death of the Croſs.

Q. What kind of death was that?

A. It was a ſhameful, painful, but principally an accurſed death. (Proof) Gal. 3. 13. Curſed is every one that hangeth on a tree.

Q. What is the laſt degree of his Humiliation?

A. (Being

A. (Being dead) he was buried, (Proof) 1 Cor. 15. 4. And that he was buried, and roſe again the third day.

Q. What is here expreſſed further concerning his death?

A. His continuing under the power thereof.

Q. How long was that?

A. For a time, (onely the ſpace of three days) (Proof) Mat. 12. 40. As *Jonas* was three days, and three nights in the Whales belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth.

Q. 28. *Wherein conſiſteth Chriſts Exaltation?* Catech.

A. Chriſts Exaltation conſiſteth in his riſing again from the dead on the third day, in aſcending up into heaven, and ſitting at the right hand of God the Father; and in coming to judge the world at the laſt day.

Q. What is the other eſtate of Chriſt our Redeemer? Explic.

A. His Exaltation.

Q. Wherein conſiſteth that?

A. It hath divers degrees. The firſt is, his riſing again from the dead.

Q. When did Chriſt riſe?

A. He roſe again from the dead, on the third day. (Proof) 1 Cor. 15. 4. And that

that he was buried, and that he roſe again the third day, according to the Scriptures.

Q. What is the ſecond degree of his Exaltation?

A. His aſcending up into heaven.

Q. When was it that he aſcended?

A. He aſcended fourty days after he roſe out of the grave. (Proof) Act. 1. 3. To whom alſo he ſhewed himſelf after his paſſion, by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God.

Q. What is the third degree?

A. His ſitting at the right hand of God the Father.

Q. What mean you by that?

A. That power which Chriſt hath next to the Father, joyn'd with the greateſt glory. (Proof) Eph. 1. 20. Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand, in the heavenly places. 21. Far above all principality, and power, and might, and dominion, and every name that is named; not onely in this world, but alſo in that which is to come.

Q. What

Q. What is the fourth degree of his Exaltation?

A. His coming to judge the world.

Q. Will Christ then come again?

A. Yes, the very same Jesus Christ, God and Man glorified, will come again. (Proof) Act. 1. 11. Ye men of *Galilee*, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner, as ye have seen him go into heaven.

Q. What will Christ come again to do?

A. To judge the world.

Q. When will he come?

A. At the last day (or, at the end of the world. (Proof) Act. 17. 31. He hath appointed a day, in the which he will judg the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. How many comings of Jesus Christ are there spoken of in the Scripture?

A. We read only of two comings of Christ, first in the flesh, to take our nature upon him; and the second to judgment.

Catech. *Q. 24. How are we made partakers of the Redemption purchaſed by Chriſt?*

A. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual application of it to us by his holy Spirit.

Explic. Q. By whom was this Redemption purchaſed?

A. Redemption was purchaſed by Chriſt.

Q. Who are made partakers of this Redemption?

A. Thoſe whom God elected from all eternity. (Proof) Eph. 1. 4. According as he hath choſen us in him, before the foundation of the world: with. v. 7. In whom we have Redemption through his bloud, &c.

Q. How then are we made partakers?

A. The principal cauſe of our partaking of this Redemption, is the holy Spirit. (Proof) Tit. 3. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us; by the waſhing of regeneration, and renewing of the holy Ghoſt. 6. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.

Q. What

Q. What kind of Application is this of the Spirit?

A. An effectual Application (such as causeth and enableth us to receive it. (Proof) Joh. 1. 12. As many as received him, to them gave he power to become the sons of God.

Q. 30. *How doth the Spirit apply to us, the Redemption purchased by Christ?*

A. The Spirit applieth to us, the Redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ, in our effectual calling.

Q. What doth the Spirit work in us, that we may apply this Redemption?

A. 1. The Spirit works Faith in us, (for it is one of his fruits (Proof) Gal. 5.22. For the fruit of the Spirit is love, joy, peace,---faith.

Q. What is the fruit and effect of Faith?

A. It unites us to Christ, (Proof) Eph. 3.17. That Christ may dwell in your hearts by Faith.

Q. Is there any other way to have this Redemption applyed to us?

A. By Faith we partake thereof, and no otherwise, (Proof) Eph. 2. 8. By grace ye are saved, through Faith, and that not of your selves, it is the gift of God.

Q. When is this done?

A. In our effectual calling, (Proof) 1 Cor. 1. 9. God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ.

Catech. Q. 31. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit, whereby convincing us of our sin and misery, enlightning our minds in the knowledge of Christ, and renewing our wills, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

Explic. Q. Whose work is effectual calling?

A. The work of Gods Spirit, (Proof) 2 Tim. 1. 9. Who hath saved us, and called us with an holy calling.

Q. How doth the Spirit work this?

A. Divers ways. 1. By convincing us of our sin and misery, (Proof) Act. 2. 37. Now when they heard this, they were pricked in their hearts, and said unto *Peter*, and the rest of the Apostles, men and brethren, what shall we do?

Q. How understand you this? when may a man be said thus to be convinced?

A. When the Spirit of God maketh a person clearly and fully to see, and acknowledge his sins: and makes him sen-

ſenſible of that miſery that belongeth to him by reaſon of them.

Q. What more doth the Spirit work in us, when he calleth us?

A. He enricheth our minds in the knowledge of Chriſt, (Proof) 2 Cor. 4.6. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the glory of God, in the face of Jeſus Chriſt.

Q. What doth the Spirit make us know of Jeſus Chriſt?

A. He makes us know our want, and the great worth of Jeſus Chriſt, (not in an ordinary, but ſaving way.)

Q. Is there any other way whereby he calls us?

A. Yes, by renewing our wills. (Proof) Ezek. 36.26. I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

Q. What doth he after all this?

A. The Spirit doth perſwade and enable us to embrace Jeſus Chriſt. (Proof) Joh. 6. 44. No man can come unto me, except the Father which hath ſent me draw him. 45. Every man that hath heard, and learned of the Father, cometh unto me.

Q. How, and where is Christ offered to us?

A. Jesus Christ is freely offered to us in the Gospel.

Q. What mean you by the Gospel?

A. The Gospel is the glad tidings of salvation by Jesus Christ, contained in the Scriptures.

Catech. Q. 32. *What benefits do they that are effectually called, partake of in this life?*

A. They that are effectually called, do in this life partake of Justification, Adoption, Sanctification, and the several benefits which in this life do either accompany, or flow from them.

Explic. Q. How many benefits do they that are effectually called, partake of in this life?

A. Three principally. 1. Justification. (Proof) Rom. 8. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

Q. What other benefit do the effectually called, partake of?

A. Adoption. (Proof) Ephes. 1. 5. Having predestinated us to the Adoption of children, by Jesus Christ unto himself. Q. What

Q. What is the third benefit?

A. Sanctification, and ſeveral benefits which in this life do accompany, or flow from all theſe. 1 Cor. 1. 10. Of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption.

Q. 33. *What is Juſtification?* Catech.

A. Juſtification is an act of Gods free grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, onely for the righteouſneſs of Chriſt imputed to us, and received by Faith alone.

Q. Whoſe act is Juſtification? Explic.

A. Juſtification is Gods act. (Proof) Rom. 8. 33. It is God that juſtifieth.

Q. What moves him to juſtifie us?

A. His own free grace. (Proof) Rom. 3. 24. Being juſtified freely by his grace, through the Redemption that is in Jeſus.

Q. What doth God for us in our Juſtification?

A. Divers things. 1. He pardoneth all our ſins, (Proof) Epheſ. 1. 7. In whom we have Redemption through his bloud, the forgiveneſs of ſins, according to the riches of his grace.

Q. What elſe doth he for us in our Juſtification?

A. He accepteth us as righteous in his ſight, (Proof) 2 Cor. 5, 21. For he hath made him ſin for us, that knew no ſin, that we might be made the righteouſneſs of God in him.

Q. Whence is it that God accepteth us as righteous?

A. Onely for the righteouſneſs of Chriſt.

Q. How come we to partake of this righteouſneſs of Jeſus Chriſt?

A. Two ways. 1. God imputes it to us, (Proof) Rom. 5. 19. As by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.

Q. How underſtand you, Gods imputing Chriſts righteouſneſs to us?

A. God accounts it ours, as much as if it were our own, wrought by our ſelves.

Q. What other way is there whereby we partake of Chriſts righteouſneſs?

A. 2. We receive it by Faith, (Proof) Gal. 2. 16. Knowing that a man is not juſtified by the works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the Faith of Chriſt.

Q. What

Q. VVhat grace then is that, that applies Christ's righteousnes to us?

A. Faith alone. (Wherefore it's called the righteousnes of God by Faith, Phil. 3. 9.)

Q. 34. *What is Adoption?* *Catech.*

A. Adoption is an act of Gods free grace, whereby we are received into the number, and have right to all the priviledges of the sons of God.

Q. Whose act is Adoption? Explic.

A. God the Fathers act.

Q. VVhat moved him to it?

A. Onely his free grace. (Proof) 1 Joh. 3. 1. Behold, what manner of love the Father bestowed upon us, that we should be called the sons of God.

Q. VVhat benefit comes hereby?

A. A double benefit. 1. Hereby we are received into the number of the sons of God.

Q. Name the second benefit.

A. VVe have a right to (and partake of) all the priviledges of the sons of God, (Proof) Rom. 8. 17. And if children, then heirs, heirs of God, and joint heirs with Christ.

Q. 35. *What is Sanctification?* *Catech.*

A. Sanctification is the work of Gods free grace, whereby we are renewed in the whole

man, after the image of God, and are enabled more and more to die unto ſin, and live unto righteouſneſs.

Explic. Q. VVhoſe work is Sanctification?

A. Sanctification is Gods work. (Proof) Lev.20.8. Ye ſhall keep my ſtatutes and do them: I am the Lord that ſanctifie you.

Q. VVhat moved him to ſanctifie us?

A. His free grace alone, (Proof) 2 Theſſ.2.13. God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit.

Q. VVhat work is wrought in us in Sanctification?

A. VVe are renewed in the whole man. (Proof) 1 Theſ.5.23. And the very God of peace ſanctifie you wholly, and I pray God that your whole ſpirit, ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

Q. According to what pattern is this work wrought?

A. After the image of God (which conſiſts in knowledge, righteouſneſs, and true holineſs. (Proof) Eph.4.24. And that ye put on the new man, which after God is created in righteouſneſs,

and

and true holineſs: with Col. 3. 10. And have put on the new man, which is renewed in knowledg, after the Image of him that created him.

Q. How are we renewed in the whole man, ſith the ſoul and body are ſtill the ſame?

A. Though the whole man, body and ſoul be the ſame for ſubſtance, yet are they renewed in their qualities and operations.

Q. What elſe is wrought in us?

A. We are enabled to die unto ſin, and live unto righteouſneſs. (Proof) 1 Pet. 2.24. Who his one ſelf bare our ſins in his own body on the Tree, that we being dead to ſin, might live unto righteouſneſs, by whoſe ſtripes we are healed.

Q. What is it to die to ſin?

A. To ceaſe to love and practiſe ſin.

Q. What is it to live to righteouſneſs?

A. To ſpend the whole ſtrength and time of our lives in the practice of righteouſneſs.

Q. Is this work done perfectly, and all at once here upon the earth?

A. No, we are enabled more and more

more ſo to do, (Proof) Job 17.9. The righteous ſhall hold on his way, and he that is of clean hands, ſhall grow ſtronger and ſtronger.

Catech. Q. 36. *What are the benefits which in this life do accompany, or flow from Juſtification, Adoption, and Sanctification.*

A. The benefits which in this life do either accompany, or flow from Juſtification, Adoption, and Sanctification, are aſſurance of Gods love, peace of conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein unto the end.

Explic. Q. Is there any benefit by Juſtification, Adoption, and Sanctification?

A. Many benefits do accompany, and flow from them. 1. Aſſurance of Gods love. 2. Peace of conſcience. 3. Joy in the Holy Ghoſt, (Proof) Rom.5.1. Being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt. *Verſ.* 2. By whom alſo we have acceſs by Faith into this grace wherein we ſtand, and rejoyce in hope of the glory of God. 5. And hope makes not aſhamed, becauſe the love of God is ſhed abroad in our hearts, through the Holy Ghoſt which is given unto us.

Q. What other priviledge doth accompany

company or flow from them?

A. Increaſe of grace, (Proof) Prov. 4.18. The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.

Q. Doth any other benefit accompany, or flow from them?

A. Yes, Perſeverance in grace to the end. (Proof) 1 Pet. 1. 5. Who are kept by the power of God through Faith unto ſalvation.

Q. 37. *What benefits do believers receive from Chriſt at their death?* Catech.

A. The ſouls of believers are at their death made perfect in holineſs, and do immediately paſs into glory, and their bodies being ſtill united to Chriſt, do reſt in their graves till the reſurrection.

Q. When is the ſtate of perfection in holineſs? Explic.

A. At death (not till then.)

Q. Who ſhall then be made perfect in holineſs?

A. Believers only.

Q. What of Believers ſhall be made perfect in holineſs?

A. Their ſouls only, not the whole man, (Proof) Heb. 12.23. And to the ſpirits of juſt men made perfect.

Q. Whither are believers ſouls then tranſlated? A. They

A. They do immediately passe into glory,(Proof)Phil.1.21. For I am in a strait betwixt two, having a desire to depart, and to be with Christ.

Q. What then is the happiness of the body, though it be dead?

A. Their bodies are still united to Christ, (Proof) 1 Thes.4. 14. Them also which sleep in Jesus, will God bring with him.

Q. Where do their bodies abide after death?

A. They doe rest in their graves. (Proof) Isa.57.2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.

Q. How long do they rest there?

A. Till the resurrection. (Proof) Job 19.26. And though after my skin, worms destroy this body, yet in my flesh shall I see God. 27. Whom I shall see, for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.

Catetch. Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in full enjoyment of God to all eternity. Q. Shall

Q. Shall there be a reſurrection?

A. There ſhall be a reſurrection of the body.

Q. What is believers priviledge then?

A. Believers ſhall be raiſed up in glory. (Proof) 1 Cor. 15.43. It is ſown in diſhonour, it is raiſed again in glory.

Q. What follows the Reſurrection?

A. The day of Judgment.

Q. What ſhall be done to believers in that day?

A. Divers things. 1. They ſhall be acknowledged.

Q. What mean you by that?

A. They ſhall be owned by Jeſus Chriſt as his. (Proof) Matth. 10. 32. Whoſoever ſhall confeſs me before men, him will I confeſs before my Father which is in heaven.

Q. How ſhall they be acknowledged?

A. Openly, (before the Father, and his holy Angels, and the general aſſembly of the whole world.)

Q. What elſe ſhall be done to them?

A. They ſhall be acquitted. (Proof) Act. 3.19. Repent ye therefore and be converted,

converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

Q. What mean you by being acquitted, and from what ſhall they be acquitted?

A. That is, they ſhall be fully freed from all their ſins, and finally diſcharged from the ſentence of condemnation.

Q. Is there any thing more ſhall be done to them?

A. They ſhall then be made perfectly bleſſed.

Q. Wherein ſhall that bleſſedneſs conſiſt?

A. In their enjoying of God.

Q. In what meaſure ſhall they enjoy God?

A. Fully and perfectly, (Proof) 1 Joh. 3. 2. We know that when he doth appear, we ſhall be like him, for we ſhall ſee him as he is.

Q. How long ſhall they enjoy God?

A. To all eternity. (Proof) 1 Theſ. 4. 17. And ſo ſhall we be ever with the Lord.

Catech. Q. 39. *What is the duty which God requireth of man?*

A. The

A. The duty which God requireth of man, is obedience to his holy will.

Q. Doth God require any thing to be performed by man to himself? Explic.

A. God requireth duty from man.

Q. What is that duty?

A. Obedience (to obey.)

Q. What is the rule of this obedience in general?

A. His own will.

Q. What will mean you?

A. Not his secret, but revealed will. (Proof) Mich. 6. 8. He hath shewed thee, O man, and what doth the Lord thy God require of thee, but to do justly, love mercy, and walk humbly with thy God.

Q. What mean you by Gods revealed will?

A. The written Word, or the Scriptures.

Q. 40. *What did God at first reveal to man for the rule of his obedience?* Catech.

A. The rule which God at first revealed to man for his obedience, was the Moral Law.

Q. What Law is that that is the Rule of mans obedience. Explic.

A. The Moral Law.

Q. Why is it so called?

A. Be-

A. Becauſe it hath a perpetual binding power in all ages to the worlds end.

Q. When was this revealed?

A. At firſt.

Q. How underſtand you that?

A. Two ways. 1. This Law was at firſt given to *Adam* in innocency, God having written it on his heart; ſome ſmall remainders whereof abide yet in mans nature. (Proof) Rom. 2. 14. For when the Gentiles which have not the Law, do by nature the things contained in the Law; theſe having not the Law, are a Law unto themſelves. 15. Which ſhew the work of the Law written in their hearts.

Q. How elſe may it be underſtood?

A. This Law was firſt revealed by Gods immediate voice, after written in Tables of ſtone, and given to the Church as a perpetual rule for their obedience.

Catech. Q. 41 *Where is the Moral Law ſummarily comprehended?*

A. The Moral Law is ſummarily comprehended in the ten Commandments, (*Proof*) *Deut.* 10. 4. *And he wrote on the Tables according to the firſt writing the ten Commandments. Mat.* 19. 17. *If thou enter into life, keep the Commandments.* Q. 42.

Q. 42. *What is the ſumme of the ten Commandments?* Catech.

A. The ſumme of the ten Commandments, is, To love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and to love our neighbour as our ſelves.

Q. What underſtand you by the word ſum? Explic.

A. A general or chief head, which comprehends other particulars in it. (Proof) Rom. 13 9. For this, Thou ſhalt not commit adultery; Thou ſhalt not kill; Thou ſhalt not ſteal; Thou ſhalt not bear falſe witneſs againſt thy neighbour; thou ſhalt not covet; and if there be any other Commandment, it is briefly comprehended in this, Thou ſhalt love thy neighbour as thy ſelf. [The like may be ſaid of all the Commandments of the firſt Table.]

Q. What is the general, or chief duty required in the ten Commandments?

A. Love.

Q. Whom are we commanded to love?

A. Firſt and principally, the Lord our God.

Q. How are we to love the Lord our God?

A. With all our heart, with all our ſoul, with all our ſtrength, and with all our mind. (Proof) Mat. 22. 37. Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy mind. 38. This is the firſt and great Commandment.

Q. Whom elſe are we commanded to love?

A. Our neighbour alſo.

Q. How muſt we love him?

A. As our ſelves. (Prove the ſame) v. 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. 40. On theſe two Commandments hang all the Law and the Prophets.

Catech. Q. 43. *What is the Preface to the Commandments?*

A. The Preface to the ten Commandments is in theſe words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage. See Exod. 20 2.

Catech. Q. 44. *What doth the Preface to the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, That becauſe God is the Lord,

Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. What Commandments are we bound to keep? Explic.

A. We are bound to keep all Gods Commandments.

Q. What Reasons are there to enforce this on us?

A. Divers. 1. Because God is the Lord. (Wherein is expressed his Soveraignty and Authority over us. (Proof) Lev. 19. 37. Therefore shall ye observe all my Statutes, and all my Judgments, and do them: I am the Lord.

Q. Name the second Reason.

A. Because he is our God. (Wherein is exprest our relation to him, and interest in him.) (Proof) Deut. 11. 1. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his Commandments alway.

Q. What is the third?

A. Because he is our Redeemer. (Therein is expresst what he hath done for us. (Proof) Luke 1. 74. That we being delivered from the hands of all our enemies, might serve him without fear. 75. In holiness and righteous-

neſs before him all the days of our lives.

Catech. Q. 45. *Which is the firſt Commandment?*

A. The firſt Commandment is, Thou ſhalt have no other Gods before me.

Q. 46. *What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know, and to acknowledge God to be the onely true God, and our God, and to worſhip and glorifie him accordingly.

Explic. Q. Whom doth this Commandment diſcover to us, to be the onely object of Divine Worſhip?

A. The true God alone.

Q. How many duties doth the firſt Commandment require of us towards God?

A. Divers. Firſt, to know God. (Proof) 1 Cron. 28.9. And thou *Solomon* my ſon, know thou the God of thy Fathers.

Q. What ought we to know of God?

A. 1. That he is. 2. What he is. (proof) Heb. 11.6. But without Faith it is impoſſible to pleaſe God, for he that cometh to him muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. Q. What

Q. What is the ſecond duty herein required?

A. To acknowledge God.

Q. How muſt he be acknowledged?

A. To be (as he is) the onely true God.

Q. How elſe?

A. We muſt acknowledge him as our God. (Proof) Deut 26. 16. Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his Commandments, and his judgements, and to hearken to his voice.

Q Is there another duty commanded herein.

A. Yes, to worſhip and glorifie him accordingly. (Proof) Matth. 4. 10. Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

Q VVhat is it to worſhip God?

A. To worſhip God, is to perform that ſervice to God which he hath preſcribed in his word.

Q 47. *What is forbidden in the firſt Commandment?* Catech.

A. The firſt Commandment forbiddeth the denying, or not worſhipping and glorifying the true God, as God, and our God, and the giving that worſhip and glory to any other, which is due to him alone.

Q How

Explic. Q. How many wayes do men ſin againſt the firſt Commandment?

A. Divers ways. 1. Denying any God, or the true God. (Proof) Pſal. 14. 1. The fool hath ſaid in his heart, there is no God.

Q. VVhat is the ſecond?

A. The not worſhipping and glorifying the true God as God. (Proof) Rom. 1. 20. So that they are without excuſe. 21. Becauſe that when they knew God, they glorified him not as God.

Q. Do we ſin only, when we worſhip him not as God?

A. VVe ſin alſo when we worſhip him not, nor glorifie him as our God. (Proof) Pſal. 81. 11. But my people would not hearken unto my voice, and Iſrael would have none of me.

Q. Is there any other ſin againſt this Commandment?

A. Yes, the giving that worſhip and glory to another, which is due to him alone. (Proof) Rom. 1. 25. VVho changed the truth of God into a lye, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever.

Q. VVhat

Q. What makes all these to be sins?

A. Because they are forbidden in this first Commandment.

Q. 48. *What are we specially taught by these words, before me, in the first Commandment?* Catech.

A. These words [before me] in the first Commandment teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. What things are to be learnt from these words, before me? Explic.

A. Divers things. First is, That God seeth all things. (Proof) Heb. 4. 13. Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do.

Q. What else do they teach us?

A. That God takes notice of, and is displeased with our having any other God. (proof) Psa. 44. 20. If we have forgotten the name of our God, or stretched out our hand to a strange God. 21. Shall not God search this out?

Q. Why so?

A. Because it is a sin so to do, against this his Commandment.

Q. 49. *Which is the second Commandment?* Catech.

A. The second Commandment is, Thou shalt not make unto thee any graved Image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down thy ſelf to them, nor ſerve them, for I the Lord thy God am a jealous God, viſiting the iniquities of the Fathers upon the children, unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.

Catech. Q. 50. *What is required in the ſecond Commandment?*

A. The ſecond Commandment requireth the receiving, obſerving, and keeping pure, and entire, all ſuch religious worſhip, and ordinances as God hath appointed in his word.

Explic. Q. What worſhip doth this Commandment ſhew us, that God expects from us?

A. It ſhews that the worſhip God expects from us, is that which he himſelf hath appointed, and no other.

Q. How many duties are required in this Commandment?

A. Divers. 1. The receiving and obſerving all Religious Worſhip and Ordinances. (Proof) Deut. 32.46.

32. 46. Set your heart to all the words which I testifie among you this day, which ye shall command your children to observe, to do all the words of this Law. Matth. 28. 20. Teaching them to observe all things, whatsoever I have commanded you.

Q. What mean you by receiving and observing Gods worship and Ordinances?

A. To receive and observe them is, heartily to entertain, embrace, and attend on them as oft as opportunity is offered.

Q. What else is here required?

A. This Commandment requireth also the keeping pure and entire all religious worship, and Ordinances.

Q. How is this done?

A. By taking heed that it be not corrupted by our own inventions, or additions. (Proof) Deut. 12. 32. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

Q. How know you what worship and Ordinances God hath required?

A. God hath appointed all his worship and Ordinances in his word.

Q. 51. *What is forbidden in the second Commandment?* A. The Catech.

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way, not appointed in his word.

Q. How many ways do men sin against this Commandement?

A. Divers. 1. By worshipping God by Images (though we worship not the Images themselves. (Proof) Deut. 4. 15. Take ye therefore good heed unto your selves, for ye saw no manner of similitude in the day the Lord spake unto you in *Horeb*. 16. Lest you corrupt your selves, and make you a graven Image.

Q. How else do we sin against this Commandment?

A. If we worship God any other way, than is appointed in his word.

Q. What then is the Rule of Gods worship?

A. Gods appointment in his word. (Proof) Col. 2. 18. Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind.

Catech. Q. 52. *What are the reasons annexed to the second Commandment.*

A. The reasons annexed to the second Com-

Commandment, are Gods Soveraignty over us, his propriety in us, and the zeal he hath to his own worſhip.

Q. In what words are theſe reaſons annexed to this Commandment expreſſed? Explic.

A. In theſe words, For I the Lord thy God am a jealous God.

Q. Name theſe Reaſons in their order.

A. 1. Reaſon is, Gods Soveraignty over us. (Proof) Pſal. 95. 2. Let us come before his preſence with thankſgiving, and make a joyful noiſe to him with Pſalmes. 3. For the Lord is a great God, and a great King above all Gods. 6. O come let us worſhip and bow down, and kneel before the Lord our maker.

Q. What is the ſecond Reaſon?

A. His propriety in us. (Proof) Pſal. 45. 11. He is thy Lord, and worſhip thou him.

Q. Name the third.

A. 3. Reaſon is, the zeal he hath to his own worſhip. (Proof) Exod. 34. 14. Thou ſhalt worſhip no other God, for the Lord whoſe name is jealous, is a jealous God.

Q. What is further conſiderable in the

the close of the second Commandment?

A. A threat and a promise.

Q. In what words expresst?

A. The threat in these words, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me: (this belongs to the breakers of the Commandments.)

Q. Rehearse the words of the promise?

A. And shewing mercy unto thousands of them that love me, and keep my Commandments, (which is the priviledge of, & motive to obedience.)

Catech. Q. 53. *Which is the third Commandment?*

A. The third Commandment is, Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain.

Q. 54. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverent use of Gods Names, Titles, Attributes, Ordinances, Words, and Works.

Explic. Q. What doth the third Commandment chiefly direct and press us to?

A. This

A. This third Commandment principally direct us in the right manner of performing Gods worſhip.

Q. What duty then is required in this third Commandment?

A. An holy and reverent uſe of all the things of God.

Q. Name them in their order.

A. An holy and reverent uſe of Gods names, (Proof) Pſal. 96. 8. Give unto the Lord, the glory due unto his Name. Deut. 28. 58. That thou mayeſt fear his glorious and fearful Name, THE LORD THY GOD.

Q. What elſe of God muſt we uſe reverently?

A. His Titles, (Proof) Pſal. 68. 4. Extol him that rideth in the heavens by his name *JAH*, and rejoyce before him.

Q. What elſe is ſo reverently to be uſed?

A. His Attributes. (Proof) Rev. 15. 3. Great and marvellous are thy works, Lord God Almighty, juſt and true are thy wayes, thou King of Saints. 4. Who ſhall not fear thee, O Lord, and glorifie thy Name?

Q. What further?

A. His Ordinances are reverently to be

be used. (Proof) Eccles. 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools.

Q. What more?

A. His Word is also to be used Reverently. (Proof) Psal. 138. 2. I will worship towards thy holy Temple, and praise thy Name for thy loving kindness, and for thy truth, for thou hast magnified thy word above all thy Name.

Q. What is the last here mentioned?

A. His Works must be reverently used. (Proof) Job 36. 24. Remember that thou magnifie his work, which men behold.

Q. When are these said to be used reverently?

A. When we use them with that holy and awful affection of heart, and serious consideration, which becomes us, as in Gods presence.

Catech. Q. 55. *What is forbidden in the third Commandment?*

A. *The third Commandment forbiddeth all profaning, or abusing any thing, whereby God maketh himself known.*

Explic. Q. What is the chief sin against this Commandment? A. Pro-

A. Profaning and abuſing any thing whereby God makes himſelf known.

Q. How doth God make himſelf known? Explic.

A. By his aforeſaid Names, Titles, Attributes, Ordinances, Word, and Works.

Q. When are theſe profaned and abuſed?

A. When they are uſed any other way, and to any other end than God in his word hath directed and commanded, being lightly, and vainly uſed in our ſpeeches, or in oathes.

Q. How and when are Ordinances in ſpecial profaned and abuſed?

A. When we do not approach to, and attend on them in ſo holy and reverent a manner as is required. (Proof) Mal. 1. 12. But ye have profaned it, in that ye ſay, the table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.

Q. 56. *What is the reaſon annexed to the third Commandment.* Catech.

A. *The reaſon annexed to the third Commandment is, that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment.*

Q In

Q. In what words is the reaſon annexed to this Commandment expreſſed?

A. In theſe words: For the Lord will not hold him guiltleſs, that taketh his name in vain.

Q. How is it that there are ſo many breakers of this Commandment?

A. Becauſe they eſcape puniſhment from man.

Q. Hath God impowered any men to puniſh the breakers of his laws?

A. Yea, the Magiſtrate, (Proof) 1 Pet. 2. 13. Submit your ſelves to every Ordinance of man, for the Lords ſake, whether it be to the King as Supreme. 14. Or unto Governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that doe well.

Q. Who elſe have power to puniſh ſuch offenders?

A. All Parents, and by conſequence all governours of Families. (Proof) 1 Sam. 3. 13. For I have told him that I will judge his houſe for ever, for the iniquity which he knoweth, becauſe his ſons made themſelves vile, and he reſtrained them not.

Q. VVhence is it that they eſcape puniſhment? A. Either

A. Either through Magiſtrates ig- Explic.
norance, negligence, or partiality in the Law, and alſo from parents fondneſs.

Q. Will God ſuffer them to eſcape too?

A. The Lord our God will not ſuffer them to eſcape his judgment.

Q. Why ſo?

A. Becauſe his is a righteous judgment. (Proof) Deut. 28. 58. If thou will not obſerve to do all the words of this Law, that thou mayeſt fear this glorious, and fearful Name, THE LORD THY GOD. 59. Then the Lord will make thy plagues wonderful.

Q. 57. *Which is the fourth Commandment?* Catech.

A. The fourth Commandment is, Remember the Sabbath day to keep it holy, ſix days ſhalt thou labour, and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gates, for within ſix days the Lord made heaven and earth, the Sea & allthat in them is, and reſted the ſeventh day, wherefore the

Lord bleſſed the Sabbathday, and hallowed it.

Q. 58. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God all ſuch ſet times, as he hath appointed in his word expreſly, one whole day in ſeven, to be an holy Sabbath to himſelf.

Explic. Q. What doth this fourth Commandment chiefly diſcover to us?

A. It ſheweth us the time God alloweth for his worſhip and ſervice.

Q. What is the main duty required in this fourth Commandment?

A. The keeping holy to God, ſuch ſet times as he hath appointed in his Word.

Q. In whoſe power is it to appoint times for worſhip?

A. God who appoints the worſhip, appoints alſo the time for it, in his word: (he hath not deputed any of this power to any other.)

Q. What mean you by a ſet time for Gods worſhip?

A. Such a time as is ſet apart for Gods worſhip only and wholly, all buſineſs elſe being laid aſide.

Q. What is expreſly required herein?

A. Ex-

A. Expreſly one day in ſeven is required.

Q. How is it to be ſpent?

A. As an holy Sabbath, to himſelf, that is, to his glory in what he commands. (Proof) Deut. 3.12. Keep the Sabbath-day to ſanctifie it, as the Lord thy God hath commanded thee.

Q. 59. *Which day of the ſeven hath God appointed to be the weekly Sabbath?* Catech.

A. From the beginning of the world to the reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath: and the firſt day of the week ever ſince to continue to the end of the world, which is the Chriſtian Sabbath.

Q. How long did God appoint the ſeventh day of the week to be the weekly Sabbath? Explic.

A. From the beginning of the world to the reſurrection of Chriſt. (Proof) Gen. 2. 3. And God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work which he had created and made.

Q. Is that day to continue, or is it changed?

A. It is changed to the firſt day of the week.

Q. When did this change begin?

A. Ever ſince the reſurrection of Chriſt (which put an end to the ſeventh day Sabbath (Proof) Act. 20. 7. And upon the firſt day of the week, when the Diſciples came together to break bread, *Paul* preached unto them.

Q. Is this any more to be changed, or is it to continue?

A. It is to continue to the end of the world.

Q. What is it called?

A. The Chriſtian Sabbath, (to diſtinguiſh it from the Jewiſh ſeventh day Sabbath.)

Q. May it be lawfully ſo called?

A. Yea, it is no where forbidden to be ſo called, though the moſt proper name be the Lords day. (Proof) Rev. 1. 10. I was in the Spirit upon the Lords day.

Catech. Q. 60. *How is the Sabbath to be ſanctified?*

A. The Sabbath is to be ſanctified by an holy reſting all that day, even from ſuch worldly imployments and recreations as are lawful on other dayes, and ſpending the whole time in the publick and private exerciſes of Gods worſhip, except ſo much as is to be taken up in the works of neceſſity and mercy.

Q. What

Q. What is required that the Sabbath may be ſanctified?

A. Two things. 1. Reſting is required.

Q. What kind of reſting is required on the Sabbath?

A. An holy reſting.

Q. How long muſt this reſt laſt?

A. All that day.

Q. From what ought men to reſt?

A. From all worldly imployments, and recreations.

Q. When may theſe lawfully be uſed?

A. On other days, (ſo as we uſe them aright. (Proof) Lev. 23. 3. Six days ſhall work be done, but the ſeventh day is a Sabbath of reſt an holy Convocation, ye ſhall do no work therein.

Q. What elſe is required that the Sabbath may be ſanctified?

A. Spending the time in the exerciſes of Gods worſhip, (this makes the reſt to be an holy reſt.)

Q. How much time muſt be thus ſpent?

A. The whole time.

Q. May we content our ſelves, to ſpend ſome time in publick worſhip only?

 A. No,

A. No, the reſt of the time muſt be ſpent in the private exerciſe of Gods worſhip, either in Family, or Cloſet. (Proof) Pſal. 92. 1. A Pſalm or Song for the Sabbath-day; It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy Name, O thou moſt high! 2. To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night.

Q. May not any of the time be ſpent otherwiſe, than in the immediate worſhip of God?

A. Yes, ſome time may, and ought to be taken up in the work of neceſſity and mercy [to man and beaſt] (Proof) Matth. 12. 11. What man ſhall there be among you, that ſhall have one ſheep, and it fall into a pit on the Sabbath day, will not he lay hold on it, and lift it out? How much then is a man better than a ſheep? Wherefore it is lawful to do well on the Sabbath day.

Catech. Q. 61. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omiſſion, or careleſs performance of the duties required, and the profaning of the day by idleneſs, or doing that which is in it ſelf ſinful,

ſinful, or by unneceſſary thoughts, words, or works, about worldly imployments, or recreations.

Q. How many wayes do men ſin againſt this Commandment? Explic.

A. Divers wayes. 1. Omiſſion of the duties required, (that is, 1. Not reſting from labour. 2. Not ſpending the time in the exerciſes of Gods worſhip.)

Q. How elſe do men ſin againſt it?

A. By a careleſs performance of the duties required. (Proof) Mal. 1. 13. Ye ſaid alſo, behold, what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of Hoſts, and ye brought that which was torn, and the lame, and the ſick, thus you brought an offering: ſhould I accept this at your hands? ſaith the Lord.

Q. Name the third way.

A. By profaning the Sabbath.

Q. How many wayes is that done?

A. Many wayes. 1. By idleneſs. (Proof) Act. 20. 7. And upon the firſt day of the week, when the Diſciples came together, *Paul* preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. 9. And there ſate in a win-

dow a certain young man named *Eutychus*, being fallen into a deep sleep, and as *Paul* was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

Q. How else is the Sabbath profaned?

A. By doing that which is in it self sinful,(Proof) Ezek. 23. 38. Moreover this they have done to me, they have defiled my Sanctuary, in the same day, and have profaned my Sabbaths.

Q. What other way is there whereby the Sabbath is profaned?

A. By unnecessary thoughts, words, or works about worldly imployments, and recreations. (Proof) Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words.

Catetch. *Q.* 62. *What are the reasons annexed to the fourth Commandment?*

A. The reasons annexed to the fourth Commandment, are Gods allowing us six dayes

dayes of the week for our own imployments, his challenging ſpecial propriety in the ſeventh, his own example, his bleſſing the Sabbath day.

Q. What reaſons have you for obſervation of the fourth Commandment? Explic.

A. The ſame which God himſelf hath annexed.

Q. Name them one after another in order.

A. The firſt is, Gods allowing us ſix dayes of the week for our own imployments.

Q. In what words of the Commandment is it expreſſed?

A. In theſe words; Six dayes ſhalt thou labour, and do all thy work, (with) Exod. 31. 15. Six dayes may work be done, but in the ſeventh is the Sabbath of reſt. 6. Wherefore the children of Iſrael ſhall keep the Sabbath.

Q. What is the ſecond Reaſon?

A. Gods challenging ſpecial propriety in the ſeventh.

Q. In what words is this reaſon expreſt?

A. In theſe words. But the ſeventh day is the Sabbath of the Lord thy

Q. In

God, (with) Levit. 23. 3. Ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings. Rev. 1. 10. I was in the Spirit on the Lords day.

Q. What is the third Reason?

A. His own example.

Q. In what words is this Reason expreſt?

A. In theſe words. For in ſix days the Lord made heaven and earth, the Sea and all that in them is, and reſted the ſeventh day. (with) Exod. 31. 17. It is a ſign between me, and the children of Iſrael for ever. For in ſix days the Lord made heaven and earth, and on the ſeventh day he reſted and was refreſhed.

Q. What is the fourth Reaſon.

A. His bleſſing the Sabbath day.

Q. In what words is this Reaſon contained?

A. In the laſt words. Wherefor the Lord bleſſed the Sabbath day, and hallowed it, (with) Gen. 22. 3. And God bleſſed the ſeventh day, and ſanctified it.

Q. What may we underſtand by Gods bleſſing the Sabbath day, amen, love ſanctifying it?

A. Tw

A. Two things. 1. His ſetting it apart to an holy uſe. 2. Making it a day of bleſſings (ſpecially Spiritual) to all them that ſo ſpend the day.

Q. 63. *Which is the fifth Commandment?* Catech.

A. The fifth Commandment is, Honour thy Father and thy Mother, that thy dayes may be long in the land, which the Lord thy God giveth thee.

Q. 64. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth, the preſerving the honour, and performing the duties belonging to every one in their ſeveral places and relations, as Superiours, Inferiours, and Equals.

Q. What is the firſt duty required in the fifth Commandment? Explic.

A. To preſerve the honour of every one in their ſeveral places and relations.

Q. Is there any honour belonging to any one, being a creature like our ſelves?

A. The Scripture ſaith, that every one hath ſome honour belongeth to them (Proof) 1 Pet. 2. 17. Honour all men, love the brotherhood, fear God, honour the King.

Q. How

Q. How is this done?

A. In thought, ſpeech, and behaviour.

Q. How in thought and ſpeech?

A. When we neither think, nor ſpeak evil of others, but on juſt cauſe, and in a right way.

Q. How in behaviour is their honour preſerved?

A. This is evident in the ſecond Duty of this Commandment, which is, the performing the duties belonging to every one.

Q. Are all duties to be performed alike to all?

A. No, but according to their ſeveral places and relations.

Q. What places and relations do men ſtand in one to another.

A. As Superiours, Inferiours, and Equals, (Proof of all this) Epheſ. 5. 21 Submitting our ſelves one to another in the fear of God. 22. Wives ſubmit your ſelves to your own husbands as to the Lord. Epheſ. 6. 1. Children obey your Parents in the Lord. 5. Servants be obedient to them that are your Maſters, according to the fleſh 9. And ye Maſters do the ſame things unto them, knowing that your Maſter

alſo is
kindly
brothe
one an
ſoul be
Q.
riours,
A.
conditi
or Stat
young
lation,
qualifi
ward,
learnin
Q.
Comma
A.
the neg
the hon
one, in t
Q.
the fift
A.
nour
every
Q.
A.
honou
every

alſ

alſo is in heaven. Rom. 12. 10. Be kindly affectioned one to another with brotherly love, in honour preferring one another. Rom. 13. 1. Let every ſoul be ſubject to the higher powers.

Q. How are men ſaid to be Superiours, Inferiours, or Equals.

A. Four wayes. 1. In place and condition, whether in Family, Church, or State. 2. In age, as thoſe that are younger, or elder. 3. In natural relation, as Parents, children, &c. 4. In qualification, or endowment; outward, as wealth, riches; inward, as learning, wiſdom, &c.

Q. 65. *What is forbidden in the fifth Commandment?* Catech.

A. The fifth Commandment forbiddeth the neglecting, or doing any thing againſt the honour and duty which belongeth to every one, in their ſeveral places and relations.

Q. What are the ſins forbidden in the fifth Commandment. Explic.

A. Two. 1. The neglecting the honour and duty which belongeth to every one.

Q. Name the ſecond.

A. The doing any thing againſt the honour, and duty which belongeth to every one in their ſeveral places and re-

relation. (Proof) Rom. 13. 7. Render therefore to all their dues. Tribute to whom Tribute is due, Custome to whom Custome, Fear to whom fear, Honour to whom Honour. Owe no man any thing, but to love one another.

Catech. *Q. What is the reason annexed to the fifth Commandment?*

A. The reason annexed to the fifth Commandment, is a promise of long life and prosperity (as far as it shall serve for Gods glory, and their good) to all such as keep this Commandment.

Explic. Q. In what words is the reason annexed to the fifth Commandment contained.

A. In these words. That thy days may be long in the land, which the Lord thy God giveth thee.

Q. What is discovered in these words to us?

A. A promise of long life and prosperity.

Q. How is this promise (to be understood and) limited?

A. As far as it shall serve for Gods glory, and their own good.

Q. To whom is this promise made?

A. To all such as keep this Commandment.

(for their encouragement. (Proof) Ephes. 6.2. Honour thy Father and thy Mother, which is the first Commandment with promise. 3. That it may be well with thee, and that thou mayest live long on the earth.

Q. 67. *Which is the sixth Commandment?* Catech.

A. The sixth Commandment is, Thou shalt not kill.

Q. 68. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q. What is the first duty required in this sixth Commandment? Explic.

A. To preserve our own life (what we can possible.)

Q. How must this be done?

A. By all lawful endeavours (and no other) (Proof) Eph. 5.28. So ought men to love their wives, as their own bodies. 29. For no man yet ever hated his own flesh, but nourisheth it, and cherisheth it, even as the Lord the Church.

Q. What is the other duty?

A. By the same means to preserve the life of others. (Proof) Psal. 82. 3.

De-

Defend the poor and Fatherleſs. 4. Deliver the poor and needy. Job 9. 13. The bleſſing of him that was ready to periſh came upon me.

Q. Think you then that it is not lawful for any perſon in any caſe, to take away the life of others?

A. Yes, Mgiſtrates may puniſh ſome offenders with death. (Proof) Num. 35. 31. Moreover ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death, but he ſhall ſurely be put to death.

2. In a mans juſt defence of himſelf. (Proof) Exod. 22. 2. If a thief be found breaking up, and be ſmitten that he die, there ſhall be no blood ſhed for him.

Catech. *Q. 69. What is forbidden in the ſixth Commandment?*

A. The ſixth Commandment forbiddeth the taking away our own life, or the life of our neighbour unjuſtly, and whatſoever tendeth thereunto.

Explic. Q. How do we ſin againſt this Commandment?

A. 1. By taking away our own life. (Proof) Act. 16. 28. Paul cryed with a loud voice, ſaying, do thy ſelf no harm.

Q. How

Q. How else?

A. By taking away the life of our neighbour. (Proof) Gen. 9. 6. Whoso sheddeth mans bloud, by man shall his blood be shed.

Q. How far is this forbidden?

A. As far as it is done unjustly (and no otherwise.)

Q. Is only the actual taking away our own or others lives forbidden hereby?

A. Not only that, but also whatsoever tendeth thereunto. (Proof) Prov. 24. 11. If thou forbear to deliver them that are drawn to death, and those that are ready to be slain. 12. If thou sayest, behold, we know it not, doth not he that pondereth the heart consider it?

Q. 70. What is the seventh Commandment? Catech.

A. The seventh Commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own, and our neighbours chastity in heart, speech, and behaviour.

Q. What is the first duty required in his Commandment? Explic.

A. The preservation of our own cha-

ſtity. (Proof) 1 Theſ. 4. 4. That every one of you ſhould know how to poſſeſs his veſſel, in ſanctification, and honour.

Q. What elſe?

A. To preſerve our neighbours chaſtity (not by violence or temptation to abuſe the ſame) (Proof) Epheſ. 5. 11. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. 12. For it is a ſhame to ſpeak of thoſe things, which are done of ſome in ſecret.

Q. How is this done?

A. In thought, (and affection of the heart) (Proof) 2 Tim. 2. 22. Flee youthful luſts, but follow righteouſneſs faith, and charity.

Q. How elſe?

A. In ſpeech, (that is, uſing modeſt words,) (Proof) Col. 4. 6. Let your ſpeech be always with grace, ſeaſoned with ſalt.

Q. How elſe?

A. In behaviour, (that is, in modeſt looks and behaviour.) (Proof) 1 Pet. 3. 2. While they behold your chaſte converſation, coupled with fear.

Catech. Q. 72. *What is forbidden in the ſeventh Commandment?*

A. The ſeventh Commandment forbi-

deth all unchaſt thoughts, words, and actions.

Q. How do men ſin againſt this Commandment?

A. Three ways. 1. By unchaſt thoughts. (Proof) Matth. 5. 28. Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

Q. How elſe?

A. By unchaſt words. (Proof) Eph. 5. 4. Neither filthineſs, nor foolish talking, nor jeſting, which is not convenient.

Q. What is the third way?

A. By unchaſt actions. (Proof) Eph. 5. 3. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among you, as becometh Saints.

Q. 73. *Which is the eighth Commandment?* Catech.

A. The eighth Commandment is, Thou ſhalt not ſteal.

Q. 74. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth, and outward eſtate of our ſelves and others.

Q. What is the firſt duty required in Explic.

this eighth Commandment?

A. The procuring and furthering our own wealth, and outward estate. (Proof) Rom. 12. 17. Provide things honest in the sight of all men.

Q. What is the other duty?

A. The procuring and furthering the wealth & outward estate of others. (Proof) Phil. 2. 4. Look not every man on his own things, but every man also on the things of others.

Q. How is this to be done?

A. By all lawful means only.

Q. Give an example of this, and first for our selves;

A. By diligent labour, just dealing, and trading, in our imployments, (Proof) Prov. 27. 23. Be diligent to know the estate of thy flocks, and look well to thy herds.

Q. How for others, our neighbours?

A. 1. By doing any good we can to him, as relieving in case of want. (Proof) Lev. 25. 15. If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.

Q. How else?

A. 2. By preventing loss to him, as by pulling out his Ox, (or any other creatur

creature elſe) out of the ditch, and turning home his Aſs that is gone aſtray, yea though he was our enemy. (Proof) Exod. 23. 4. If thou meet thine enemies Ox, or his Aſs gone aſtray, thou ſhalt ſurely bring it back to him again. 5. If thou ſee the Aſs of him that hateth thee, lying under his burden, and wouldeſt forbear to help him, thou ſhalt ſurely help with him.

Q. 75. *What is forbidden in the eighth Commandment?* Catech.

A. The eighth Commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own, or our neighbours wealth and outward eſtate.

Q. How do men ſin againſt this Commandment? Explic.

A. 1. By doing whatſoever hinders our own wealth, and outward eſtate. As 1. keeping bad company. 2. Idleneſs. 3. Immoderate pleaſures. 4. Riotous living. (Proof) Prov. 23. 20. Be not among wine-bibbers, among riotous eaters of fleſh. 21. For the drunkard and the glutton ſhall come to poverty, and drowſineſs ſhall cloath a man with rags. Prov. 28. 19. He that followeth after vain perſons, ſhall have poverty enough.

Q. How elſe do men ſin againſt this Commandment?

A. By doing whatſoever may hinder our neighbours wealth, and outward eſtate. As 1. By lying. 2. Falſe dealing. 3. Oppreſſion. 4. Extortion. 5. Unmercifulneſs. (Proof) Pro. 21. 6. The getting of treaſures by a lying tongue, is a vanity toſſed to and fro by them that love death. Job 20. 19. Becauſe he hath oppreſſed, and hath forſaken the poor, becauſe he hath violently taken away an houſe, which he builded not. 20. Surely he ſhall not feel quietneſs in his belly.

Catech. Q. 76. *Which is the ninth Commandment?*

A. The ninth Commandment is, Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Q. 77. *What is required in the ninth Commandment?*

A. The ninth Commandment requires the maintaining, and promoting of truth between man and man, and of our own and our neighbours good name, eſpecially in witneſs-bearing.

Explic. Q. What duties are required in this Commandment?

A. Divers. 1. To maintain and pro-

promote truth between man and man. (Proof) Acts 8. 16. Speak ye every man the truth to his neighbour.

Q. What else is required?

A. To maintain and promote our good name. (Proof) 1 Pet. 3. 16. Having a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed, that falsly accuse your good conversation in Christ. Act. 25. 10. Then *Paul* said, I stand at *Cæsars* judgment seat, to the Jews have I done no wrong.

Q. What is the third?

A. To maintain and promote our neighbours good name. (Proof) 3 Ep. Joh. 12. *Demetrius* hath a good report of all men, and of the truth it self, and we also bear record.

Q. Wherein specially is this to be done?

A. In witness-bearing. (Proof) Prov. 14. 5. A faithful witness will not lye, but a false witness will utter lies. 25. A true witness delivereth souls, but a deceitful witness speaketh lies.

Q. 78. *What is forbidden in the ninth Commandment?* Catech.

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious

rious to our own, or to our neighbours good name.

Catech. Q. How do men ſin againſt this Commandment?

A. By ſpeaking whatſoever is prejudicial or contrary to truth. (Proof) Rom. 3. 13. With their tongues they have uſed deceit, as lying, equivocating.

Q. How elſe do men ſin againſt it?

A. By ſpeaking whatſoever is prejudicial, or contrary to our own good name. (Proof) Job 27. 5. God forbid that I ſhould juſtifie you; till I die, I will not remove mne integrity from me.

Q. What is the laſt ſin here mentioned?

A. By ſpeaking whatſoever is prejudicial, or contrary to our neighbours good name. (Proof) Pſal. 15. 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour, as railing, raiſing falſe reports, &c.

Catech. Q. 79. *Which is the tenth Commandment?*

A. The tenth Commandment is, Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his

Ox,

Ox, nor his Aſs, nor any thing that is thy neighbours.

Q. 80. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of ſpirit towards our neighbour, and all that is his.

Q. What duties are required in this tenth Commandment? Explic.

A. Divers. 1. Full contentment with our own condition. (Proof) Heb. 13. 5. Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.

Q. What is the other duty?

A. To have a right and charitable frame of ſpirit towards our neighbour.

Q. Onely towards his perſon, are we to be thus minded?

A. Both towards his perſon, and all that is his.

Q. How ſhall a man know, whether he hath this frame of ſpirit towards his neighbour?

A. When he is diſpoſed, readily, and ſuitably to fellow feel with him, in any condition he is in. (Proof) Rom. 12. 15. Rejoyce with them that rejoyce,

joyce, and weep with them that weep. 1 Tim. 13. 4. Charity ſuffereth long, and is kind, Charity envieth not, Charity vaunteth not it ſelf, is not puffed up. 5. Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil. 6. Rejoyceth not in iniquity, but rejoyceth in the truth.

Catech. Q. 81. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all diſcontentment with our own eſtate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Explic. Q. What be the ſins againſt this tenth Commandment?

A. Divers. 1. Diſcontent with our own eſtate.

Q. How doth this appear?

A. By murmuring and repining at our preſent eſtate, (Proof) 1 Cor. 10. 10. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

Q. How elſe do we ſin againſt this Commandment?

A. By envying or grieving at the good of our neighbour. (Proof) Ga

5.26
ry, p
one a
Q.
this C
A.
fectio
bours.
fore y
the ea
ordina
and co
Q. 8
the Com
A.
this life
daily do
deed.
Q. H
Comm
A.
fectly.
Q. I
A. N
do?
Q. W
A. Je
n, bu
our beha
5.2

5.26. Let us not be desirous of vain glory, provoking one another, envying one another.

Q. Which is the third sin against this Commandment?

A. All inordinate motions, and affections to any thing that is our neighbours. (Proof) Col. 3.5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is Idolatry.

Q. 82. *Is any man able perfectly to keep the Commandments of God?* Catech.

A. No meer man since the fall, is able in this life to keep the Commandments of God, but daily doth break them in thought, word, and deed.

Q. How ought men to keep the Commandments of God? Explic.

A. They ought to keep them perfectly.

Q. Is any man able so to do?

A. No meer man is able so to do?

Q. Was there ever a man that did so?

A. Jesus Christ (being not a meer man, but) God and Man also, did so in our behalf.

Q. Since

Q. Since when did man become thus unable so to do?

A. Since the fall (before he was able to do it, being made perfect.)

Q. How long will this inability to keep it perfectly last?

A. All the while he is in this life. (Proof) Eccles. 17. 20. For there is not a just man upon earth, that doth good, and sinneth not.

Q. How oft doth man break them?

A. Every man daily doth break Gods Commandments.

Q. How many ways doth he break them?

A. Three ways. 1. In thought. (Proof) Gen. 6. 5. Every imagination of mans heart is only evil continually.

Q. Which is the second way man breaks Gods Commandments.

A. In word. (Proof) Jam. 3. 8. The tongue can no man tame, it is an unruly evil, full of deadly poison, from v. 1. to 13. of the same Chapter.

Q. What is the third way that he breaks them?

A. In deed. (Proof) Jam. 3. 2. In many things we offend all.

Catech. Q. 83. *Are all the transgressions of the Law equally hainous?*

A. Som

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God than others.

Q. What makes ſome ſins more hainous than others? Explic.

A. Some ſins are in themſelves more hainous than others. (Proof) Ezek.8.13. He ſaid alſo to me, turn thee yet again, and thou ſhalt ſee greater abominations that they do.

Q. What elſe makes ſome ſins more hainous than others.

A. The ſeveral aggravations of it. (Proof) Joh.19.11. He that delivered me unto thee hath the greater ſin.

Q. What mean you by an aggravation of ſin?

A. An aggravation of ſin is, ſome additional circumſtance which makes it more provoking in the ſight of God than elſe it would be; as to ſin againſt knowledge, and againſt choice mercies.

Q. 84. What deth every ſin deſerve? Catech.

A. Every ſin deſerveth Gods wrath, and curſe, both in this life, and that which is to come.

Q. What is the deſert of ſin? Explic.

A. 2. Sin deſerves Gods curſe. (Proof) Gal.3.10. Curſed is every one that

that continueth not in all things that are written in the book of the Law to do them.

Q. Do all sins deserve both these, or some onely?

A. Every sin deserveth them.

Q. When doth sin deserve Gods Wrath and curse?

A. In this life, (Proof) Rom. 1. 18 (before.)

Q. Doth it deserve them in this life only?

A. Both in this life, and that which is to come also. (Proof) Matth. 25. 41. Then shall he say to them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.

Catech. Q. 185. *What doth God require of us, that we may escape his wrath and curse due to us for sin?*

A. *To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all outward means, whereby Christ communicateth to us the benefits of redemption.*

Explic. Q. Is there any way to escape the wrath and curse of God?

A. We may escape if we do what God

God requires of us, for that end.

Q. What doth God require that we may escape them?

A. Divers things. 1. Faith in Jesus Christ is required. (Proof) 1. Joh. 3.23. And this is the Commandment, that we should believe on the Name of his Son Jesus Christ. With Joh. 3.36. He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth upon him.

Q. What else doth God require, that we may escape his wrath and curse?

A. Repentance unto life is also required of God. (Proof) Luke 13.3,5. Except ye repent, ye shall all likewise perish. Act. 20.21. Testifying both to the Jews, and also to the Greeks, repentance towards God, and Faith towards our Lord Jesus Christ.

Q. What else is required that we may escape them?

A. The use of all outward means, whereby the benefits of redemption are communicated.

Q. Will any use of these serve the turn?

A. It

A. It muſt be a diligent uſe of them, not in a lazy and ſlothful manner.

Q. Who communicateth theſe benefits?

A. Chriſt only that purchaſed, doth alſo communicate the benefits of redemption, in and by the means. (Proof) Prov. 2. 1. My ſon, if thou wilt receive my words, and hide my Commandments with thee. 2. So that thou incline thine ear unto wiſdom, and apply thine heart unto underſtanding. 3. Yea, if thou cryeſt after knowledge, and lifteſt up thy voice for underſtanding. 4. If thou ſeekeſt for her as for ſilver, and ſearcheſt for her as for hid treaſures. 5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.

Catech. Q. 86. *What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive, and reſt upon him alone for ſalvation, as he is offered to us in the Goſpel.

Explic. Q. Why call you faith a grace?

A. 1. Becauſe it is not from nature. 2. Becauſe it is given and wrought of free grace. (Proof) Epheſ. 2. 8. By grace are ye ſaved, through faith, and that not of your ſelves, it is the gift of God.

Q. Why

Q. Why call you faith a ſaving grace?

A. Becauſe where it is truly wrought, it brings the perſon in whom it is, to ſalvation. (Proof) Heb. 10. 39. We are not of them who draw back unto perdition, but of them that believe to the ſaving of the ſoul.

Q. On whom muſt faith be acted?

A. On Jeſus Chriſt. (Proof) Act. 16. 31. Believe on the Lord Jeſus Chriſt and thou ſhalt be ſaved.

Q. Why muſt faith be acted on the Lord Jeſus only?

A. Becauſe by him alone we have redemption, and the benefits thereof.

Q. What are the acts of Faith?

A. Two. 1. Hereby we receive Chriſt. (Proof) 1 Joh. 1. 12. As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

Q. What is the ſecond act of faith?

A. Hereby we reſt upon him alone for ſalvation. (Proof) Phil. 3. 9. And be found in him not having mine own righteouſneſs, which is of the Law, but that which is of the faith of Chriſt, the righteouſneſs which is of God by faith.

Q. How doth faith reſt on Jeſus Chriſt?

A. As he is offered to us in the Go-
ſpel.

Q. How is he offered to us in the
Goſpel?

A. Wholly, in all his Offices (Proof)
Iſa. 33.22. The Lord is our Judge, the
Lord is our Law-giver, the Lord is our
King, he will ſave us.

Catech. Q. 87. *What is repentance unto life?*

*A. Repentance unto life is a ſaving grace
Whereby a ſinner out of the true ſenſe of his
ſin, and apprehenſion of the mercy of God in
Chriſt, doth with grief and hatred of his ſin
turn from it unto God, with full purpoſe of
and endeavours after new obedience.*

Explic. Q. Why is it called repentance unto life?

A. Becauſe it brings the perſon in
whom it is, to eternal life. (Proof) Acts
11.18. Then hath God granted to the
Gentiles repentance unto life.

Q. Why is it called a ſaving grace?

A. For the ſame reaſon. *viz.* Be-
cauſe where Repentance is truly
wrought, it brings the perſon in whom
it is unto ſalvation. (Proof) 2 Cor. 7.10.
For godly ſorrow worketh repentance
unto ſalvation not to be repented of.

Q. What is that which is wrought
in ſinners as a preparation to repen-
tance.

A. A true ſenſe of ſin: (Proof) Act 2. 37. When they heard this, they were pricked in their hearts, and ſaid unto *Peter*, and to the reſt of the Apoſtles, men and brethren, what ſhall we do?

Q. What mean you by a true ſenſe of ſin?

A. A true ſenſe of ſin, is ſuch a ſight of ſin, as makes a mans heart deeply affected with ſorrow for it.

Q. What is the main motive to repentance?

A. The apprehenſion of Gods mercy in Chriſt, (Proof) Joel 2. 13. Rent your hearts, and not your garments, and turn to the Lord your God, for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

Q. Through whom can a penitent ſinner apprehend Gods mercy?

A. In Chriſt only, (not in himſelf, or any other.)

Q. What are the acts of repentance?

A. Two. 1. It makes a ſinner turn from his ſin to God. (Proof) Jer. 31. 18. Turn thou me, and I ſhall be turned, for thou art the Lord my God.

19. Surely after I was turned, I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded; because I did bear the reproach of my youth.

Q. How doth a repenting sinner turn from sin to God.

A. With grief and hatred of his sin.

Q. What other act of repentance is there?

A. New obedience. (Proof) Psal. 119.59. I thought on my wayes, and turned my feet unto thy testimonies.

Q. Why call you it new obedience?

A. Because it is performed by a new creature, in a new state of grace.

Q. How doth repentance work us to this new obedience?

A. 1. Repentance works us to purpose it. 2. To endeavour after it. (Proof) Luke 15. 18. I will arise and go to my Father, and say unto him, Father, I have sinned against heaven, and before thee, 20. And he arose and came to his Father.

Catech. Q. 88. *What are the outward means whereby Christ communicateth to us the benefits*

nefits of Redemption?

A. The outward and ordinary means, whereby Christ communicateth the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for salvation.

Q. How come we to share in the benefits of Christ, and redemption by him? Explic.

A. Christ freely communicates them to us.

Q. Doth Christ communicate the benefits of Redemption to us immediately, or by means?

A. By outward and ordinary means.

Q. What are these outward and ordinary means?

A. His Ordinances.

Q. What are the special Ordinances whereby they are communicated?

A. Three. The Word, Sacraments, and Prayer. (Proof) Act. 2. 21. Then they that gladly received his word were baptized. 42. And they continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread, and Prayer.

Q. To whom are these effectual?

A. These Ordinances are effectual to the elect.

Q. How comes these to be effectual?

A. They are made so by Almighty God.

Q. For what end are they effectual?

A. For salvation.

Catech. Q. 89. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word an effectual means of convincing and converting sinners, and of building them up in holiness, and comfort through Faith unto salvation.

Explic. Q. Who makes the word effectual to salvation?

A. The Spirit of God, that is, the holy Ghost, the third person in the Trinity.

Q. What use of the Word doth the Spirit thus make effectual to salvation?

A. 1. The reading of it, (many have been converted thereby. (Proof) Nehem. 8. 8. So they read in the book in the Law of God, distinctly, and and gave the sense, and caused them to understand the reading.

Q. Is this the chief use of the Word made effectual to salvation?

A. No, specially the preaching of the Word is made effectual to salvation,

tion. (Proof) Act. 11. 14. Who ſhall tell thee words, whereby thou, and all thy houſe ſhall be ſaved.

Q. What effect hath the Word on ſinners for their ſalvation?

A. Divers. 1. It convinceth them.

Q. How doth it convince them?

A. By ſhewing them their woful and undone eſtate in themſelves without Chriſt. (Proof) Rom. 7. 9. I was alive without the Law once; but when the Commandment came, ſin revived, and I died.

Q. What other effect hath the word to this end?

A. It converteth them. (Proof) Pſal. 19. 7. The Law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is ſure, making wiſe the ſimple.

Q. Name the other effect it hath for this end?

A. The word buildeth them up in holineſs, and comfort. (Proof) Act. 20. 32. I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

Q. What Grace is required to

the participation of all their effects?

A. Faith. (Proof) Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, and this faith is wrought by the same spirit also.

Catech. *Q. 90. How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Explic. Q. What must we do, that the word may become effectual to our salvation?

A. We must attend thereto with diligence. (Proof) Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

Q. When may a man be said to attend on the word with diligence?

A. 1. When a man makes use of all opportunities that he can possibly take, to be present, when and where the word is read or heard.

2. When he sets his heart and mind wholly to the word. Q. Is

Q. Is not ſomething to be done before we attend?

A. Two things are here expreſſed. 1. Preparation.

Q. In preparation what muſt be done?

A. The Apoſtle tells us. (1 Pet. 2. 1.) Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeakings, 2. As new born babes deſire the ſincere milk of the word, that ye may grow thereby.

Q. What elſe is here expreſt to be done before we attend?

A. Prayer, ſuch as the Prophet *David* made, Pſal. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy Law.

Q. What duties are required in our attending?

A. Two. 1. To receive it.

Q. How muſt the word be received?

A. The word muſt be received with faith. (Proof) Heb. 4. 2. The word preached did not profit them, being not mixed with faith, in them that heard it.

Q. How elſe muſt the word be received?

A. With

A. With love. (Proof) 2 Thes. 2. 10. They received not the love of the truth, that they might be saved.

Q. What other duty is required in our attending on the word?

A. We must lay it up in our hearts. (Proof) Psal. 119. 11. Thy word have I hid in my heart, that I may not sin against thee.

Q. What duty is required, after we have attended on reading, or hearing the word?

A. We must practise it in our lives. (Proof) Jam. 1. 25. But whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

Catech. Q. *How do the Sacraments become effectual means of salvation?*

A. The Sacramenes become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit, in them that receive them.

Explic. Q. What other Ordinances hath God appointed to further our salvation, besides the word?

A. The Sacraments.

Q. Whence

Q. Whence is it they are ſuch effectual means of it?

A. Not from any vertue in themſelves.

Q. Can he that adminiſters them, make them effectual?

A. They are not effectual, from any vertue in him that doth adminiſter them. (Proof) Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, is mighier than I, whoſe ſhooes I am not worthy to bear, he ſhall baptize you with the Holy Ghoſt and with fire?

Q. How then do they become effectual?

A. Onely by the bleſſing of Chriſt.

Q. How elſe?

A. And the working of his Spirit. Proof) 1 Cor. 12. 13. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond, or free, and have been made to drink into one Spirit.

Q. In whoſe hearts doth Chriſts bleſſing, and the Spirits working, make the Sacraments thus effectual?

A. In them that by Faith receive them.

Q. 92. *What is a Sacrament?* Catech.

A.

A. A Sacrament is an holy Ordinance, instituted by Christ, wherein by ſenſible ſignes, Christ and the benefits of the New Covenant, are repreſented, ſealed, and applyed to believers.

Explic. Q. Who inſtituted the Sacraments?

A. Each of them was inſtituted (that is ordained, and eſtabliſhed) by Chriſt.

Q. What kind of Ordinances muſt they then be?

A. Holy Ordinances.

Q. What is the uſe, and proper work of a Sacrament?

A. The uſe of a Sacrament is to repreſent, ſeal, and apply.

Q. Doth it repreſent, ſeal, and apply to all partakers?

A. It repreſents to all, but it ſeals and applies to true believers onely, that partake of them.

Q. What things are repreſented, ſealed, and applyed?

A. In the Sacraments, Chriſt and the benefits of the New Covenant, are repreſented, ſealed, & applyed. (Proof Gen. 17. 10. This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, every man-child among you ſhall be circumciſed; with Rom. 4. 11. And he

received

received the ſign of circumciſion, a ſeal of the righteouſneſs of Faith, which he had, being yet uncircumciſed.

Q. By what are theſe repreſented? &c.

A. By ſenſible ſigns.

Q. 93. *Which are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Teſtament, are Baptiſm, and the Lords Supper.

Q. How many Sacraments are there of the New Teſtament, and which is the firſt of them?

A. There are two only Sacraments of the New Teſtament: firſt, Baptiſm. (Proof) Mark 16. 16. He that believeth, and is baptized, ſhall be ſaved.

Q. Name the ſecond.

A. The Lords Supper. (Proof) 1 Cor. 11. 23. For I have received of the Lord, that which alſo I have delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread, &c. to the end.

Q. 94. *What is Baptiſm?* *Catech.*

A. Baptiſm is a Sacrament, wherein the waſhing of water, In the name of the Father, and of the Son, and of the Holy Ghoſt, doth ſignifie, and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords.

Q. What

Q. What kind of Ordinance is Baptiſm?

A. It is a Sacrament.

Q. What is the action of the Miniſter, in Baptiſm?

A. Waſhing, as lawful by ſprinkling, as dipping.

Q. What is the Element?

A. Water (only without mixture (Proof) Mat. 3. 11. I indeed baptiz you with water.

Q. In whoſe name is it to be done

A. Expreſly in the name of each the perſons in the Trinity, *viz.* In th name of the Father, and of the Son and of the Holy Ghoſt. (Proof) Mat 28.19. Go ye therefore, and teach al Nations, baptizing them in the Nam of the Father, and of the Son, and o the Holy Ghoſt.

Q. What is the uſe and work o Baptiſm?

A. To ſignifie and ſeal.

Q. What doth it ſignifie and ſeal

A. Divers things. 1. Our ingrafture into Chriſt. (Proof) Rom. 6. 3. Know ye not, that ſo many of us as were baptized into Chriſt, were baptized into his death.

Q. What elſe?

A. It

A. It alſo ſignifies, and ſeals our partaking of the benefits of the Covenant of Grace. (Proof) Act. 2. 38. Then *Peter* ſaid unto them, repent, and be baptized every one of you. 39. For the promiſe is unto you, and to your children.

Q. VVhat more is there ſignified and ſealed?

A. It doth alſo ſignifie and ſeal our engagement to be the Lords. (Proof) Rom. 6. 4. Therefore we are buried with him by baptiſme into death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

Q. *To whom is baptiſm to be adminiſtred?* Catech.

A. Baptiſm is not to be adminiſtred, to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him. But the infants of ſuch as are members of the viſible Church, are to be baptized.

Q. To whom is not Baptiſm to be adminiſtred? Explic.

A. Baptiſm is not to be adminiſtred, to any that are out of the viſible Church.

Q. VVhat mean you by the viſible Church?

A. The

A. The Visible Church is a company of people called from all false worships, and religions, to worship the true God according to his word.

Q. How long is baptism to be withheld from them that are out of the visible Church?

A. Till they profess their Faith in Christ, and obedience to him. (Proof) Acts 8. 36. As they went on the way, they came unto a certain water, & the Eunuch said, see, here is water, what doth hinder me to be baptized? 37. And *Philip* said, if thou believest with all thine heart, thou maist.

Q. Are no infants to be baptized?

A. Yes, The infants of such as are members of the visible Church, are to be baptized.

Q. Upon what Scripture warrant do you build the baptism of infants?

A. 1. Their Church membership, being born of them that are members thereof.

2. They are in the Covenant. (proof) Gen. 17. 7. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations for an everlasting Covenant, to be a God unto thee, and thy seed after thee.

thee. Act. 2. 39. For the promiſe is to you and to your children.

3. They were ever admitted to the ſign and ſeal of this Covenant, which was circumciſion of old.

4. Baptiſm ſucceeds in the room of circumciſion.

Q. Can you make that appear?

A. It appears in that the Apoſtle commands Baptiſm, upon the ſame ground as circumciſion was. (Proof) Acts 2. 38. See before.

Q. 96. *What is the Lords Supper?* Cat.

A. The Lords Supper is a Sacrament, wherein by giving and receiving bread and wine, according to Chriſts appointment, his death is ſhewed forth; and the worthy receivers are not after a corporeal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their ſpiritual nouriſhment, and growth in grace.

Q. What is the ſecond Sacrament of the New Teſtament called? Explic.

A. It is called the Lords Supper.

Q. Why ſo?

A. Becauſe it was inſtituted at that time, after the Paſſeover ſupper was ended.

Q. Are we therefore bound to celebrate it alwayes at that time?

A. Not ſo, there is no Command for it, nor is there the ſame reaſon for it now, as then was.

Q. What is the Miniſters action in it?

A. Giving bread and wine (amongſt others) not giving the bread and withholding the cup as Papiſts.

Q. What is the peoples action in it?

A. Receiving (and eating and drinking) bread and wine.

Q. What is the rule of adminiſtration and participation.

A. All muſt be done according to Chriſts appointment.

Q. For what end is this Supper celebrated?

A. Hereby Chriſts death is ſhewed forth. (Proof) 1 Cor. 11. 24. And when he had given thanks, he brake it, and ſaid, take, eat, this is my body which is broken for you: this doe in remembrance of me. 25. After the ſame manner alſo, he took the cup, when he had ſupped, ſaying, this cup is the New Teſtament in my blood, &c.

Q. How many ſorts of receivers are there here?

A. Two, worthy, and unworthy receivers.

Q. Who

Q. Who are the worthy receivers at this Supper?

A. Thoſe that receive as they are directed in Gods word.

Q. What are the worthy receivers partakers of here?

A. They partake of Chriſts body and bloud. (Proof) 1 Cor. 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we brake, is it not the communion of the body of Chriſt?

Q. After what manner are they partakers of theſe?

A. Not after a carporeal, and carnal manner, they do not partake of the ſubſtance of his fleſh and blood.

Q. How then? A. By Faith.

Q What partake we of, with Chriſt?

A. We partake of (with Chriſt) all his benefits.

Q What advantage have they by all this?

A. Hereby they get ſpiritual nouriſhment, and growth in grace.

Q. 97. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves, of their knowledge

Catech:

to discern the Lords body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

Q. How ought christians to partake of the Lords Supper?

Explic. A. They ought to partake worthily, (that is, suitably) with a suitable frame of heart to this holy Ordinance.

Q. What duty is required of them that would thus partake?

A. It is required that they examine themselves.

Q. Of what things must they examine themselves?

A. Of divers things. 1. Of their knowledge.

Q. What need or use is there of knowledge here?

A. To discern the Lords body. (Proof) 1 Cor. 11.28. But let a man examine himself, and so let him eat of this bread and drink of this cup. 29. For he that eateth and drinketh unworthily, eateth & drinketh damnation to himself, not discerning the Lords body.

Q. What other graces must they examine themselves of?

A. Of their faith; what faith is, and whether they have it. (Proof) 1 Cor. 13.5. Examine your selves, whether ye be in the faith. Q. What

Q. What other grace muſt they examine themſelves of?

A. Of their repentance, what their repentance is, and whether they have that which is true. (Proof) 1 Cor. 11. 31. If we would judg our ſelves, we ſhould not be judged.

Q. What need and uſe of repentance is there here?

A. The ſenſe of, and grief for ſin, will fit them to receive, & ſweeten the benefits of Chriſts ſufferings to their ſouls.

Q. VVhat other grace muſt they examine themſelves of?

A. Of their love, whether they love God, Chriſt, and the brethren. (Proof) 1 Cor. 11. 18. VVhen ye come together in the Church, I hear there be diviſions among you. 20. VVhen ye come together therefore into one place, this is not to eat the Lords Supper.

Q. VVhat need and uſe is there of love at the Lords Supper?

A. VVhoſo hath not love to God and the brethren, is unfit to receive a pledge of Gods love to himſelf here.

Q. VVhat other thing muſt they examine themſelves of?

A. Of their new obedience, whether they purpoſe, and practiſe it in any meaſure. (Proof) 1 Cor. 5. 8. There-

fore let us keep the feaſt, not with old leven of malice, and wickedneſs, but with the unleavened bread of ſincerity and truth.

Q. What need is there of this?

A. Becauſe Chriſt only communicateth the benefits of his death to them that do obey him. (Proof) Heb. 5. 9. And being made perfect, he became the author of eternal ſalvation, to all them that obey him.

Q. What is the danger of neglect of examination?

A. They will come unworthily, unleſs they do ſo.

Q. What harm is there by that?

A. They will eat and drink judgement to themſelves. (Proof) 1 Cor. 11. 27, 28, 29. See before.

Catech. *Q.* 98. *What is Prayer?*

A. Prayer is an offering up of our deſires to God, for things agreeable to his will, in the name of Chriſt, with confeſſion of our ſins, and thankful acknowledgment of his mercies.

Explic. *Q.* To whom is Prayer to be made?

A. To God only.

Q. What do we when we make our prayers to God?

A. Divers things. One is, our deſires are offered up to God. (Proof) Pſal. 62. 8.

62.8. Truſt in him at all times, ye people, pour out your hearts before him; Gods is a refuge for us. (This is uſually called Petition.)

Q. For what do we offer up our deſires to God?

A. For things agreeable to his will. (Proof) Rom. 8.27. And he that ſearcheth the heart, knoweth the mind of the ſpirit, becauſe he maketh interceſſion for us, according to the will of God.

Q. How ſhall we know what things are agreeable to his will.

A. By the written Word, the Commandments, and Promiſes of it.

Q. In whoſe name muſt this be done?

A. In the name of Chriſt. (Proof) 16. 23. Whatſoever ye ſhall ask the Father in my name, he will give it you.

Q. What mean you by that, in the name of Chriſt?

A. For Chriſts ſake, and worthineſs. (Proof) Dan. 9. 17. Make thy face to ſhine on thy ſanctuary that is deſolate, for the Lords ſake.

Q. What is to be joyned with it?

A. Confeſſion of our ſins. (Proof)

Dan. 9. 4. And I prayed unto the Lord my God, and made my confeſſion, [this is another part of Prayer.]

Q. What is the third part of prayer?

A. A thankful acknowledgment of his mercies. (Proof) Phil. 4. 6. Be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known to God.

Q. 99. *What rule hath God given us for our direction in prayer?*

A. The whole word of God, is of uſe to direct us in prayer, but the ſpecial rule of direction, is that form of Prayer, which Chriſt taught his Diſciples, commonly called the Lords Prayer.

Explic. Q. What is the general direction, how we ought to pray?

A. The whole word of God.

Q. VVhy muſt we uſe the word of God as our direction?

A. Becauſe this only ſhews us what is agreeable to Gods will, and then we are ſure to be heard. (Proof) 1 Joh. 5. 14. And this is the confidence that we have in him; that if we ask any thing according to his will, he heareth us.

Q. VVhat is the ſpecial direction how we muſt pray? A.

A. That form of prayer, which is commonly called, The Lords Prayer. (Proof) Matth. 6. 9. After this manner therefore pray ye, Our Father which art in heaven: hallowed be thy name, &c.

Q. VVho made that form?

A. Jesus Christ himself.

Q. VVhom did he teach it?

A. He taught it his Disciples.

Q. Are we bound always to pray this prayer, and at the end of every prayer we do make.

A. VVe are not bound to use this alone, nor to close all our prayers with it, though we may pray this prayer also, sith the Disciples did not close all their prayers with it, to whom it was taught.

Q. 100. *What doth the preface of the Lords Prayer teach us?* Catech.

A. The preface of the Lords Prayer, which is, Our Father which art in heaven, teacheth us to draw near to God, with all holy reverence and confidence, as children to a Father, able and ready to help us, and that we should pray with and for others.

Q. How many things are considerable in the Lords prayer? Explic.

A. Three things are considerable in it, 1. The preface,

Q. In what words is the Preface of the Lords prayer expreſt?

A. The preface of the Lords prayer is in theſe words, Our Father which art in in heaven.

Q. How doth this teach us to draw near to God in prayer.

A. With all holy reverence. (Proof) So *Abraham*, Gen. 18.27. And *Abraham* anſwered and ſaid, behold now I have taken upon me to ſpeak unto the Lord, who am but duſt and aſhes.

Q. How elſe?

A. And with confidence.

Q. After what manner?

A. As children to a Father. (Proof) Luk. 11. 13. If ye then being evil, know how to give good gifts to your children, how much more ſhall your heavenly Father give the holy ſpirit to them that ask him?

Q. What encouragement have we elſe ſo to do?

A. He is able and ready to help us, as a Father his children (Proof) Rom. 8.15. For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry Abba, Father.

Q. In what word is his readineſs and ability implyed. A. It

A. His readineſs in this, that he is a Father; his ability in theſe, which art in heaven.

Q. What elſe is taught in the preface.

A. That we ſhould pray with, and for others. (Proof) Epheſ. 6.18. Praying always, with all manner of prayer and ſupplication in the ſpirit, and watching thereunto, with all perſeverance, and ſupplication for all ſaints.

Q. 101. *What do we pray for in the firſt petition?* Catech.

A. In the firſt petition, which is, Hallowed be thy name, we pray, that God would enable us and others to glorifie him, in all that whereby he makes himſelf known, and that he would diſpoſe all things to his own glory.

Q. What is the ſecond thing conſiderable in the Lords prayer? Explic.

A. The petitions, or, the things we pray for.

Q. In what words is the firſt petition expreſt?

A. The firſt petition of the Lords prayer, is in theſe words, Hallowed be thy name.

Q. What do we pray for in this petition?

A. We pray, that God would enable

able us and others to glorifie him.

Q. Wherein are we so to do?

A. In all things whereby he hath made himself known. (Proof) Ps. 67. 2. That thy way may be known upon earth, thy saving health among all nations. 3. Let the people praise thee, O God, let all the people praise thee.

Q. Wherein doth God make himself known?

A. Two ways chiefly. 1. In his word. 2. And in his works.

Q. What else do we pray for?

A. That God would dispose all things to his own glory. (Proof) Joh. 12. 28. Father glorifie thy name: then came there a voice from heaven, I have both glorified it, and will glorifie it again.

Catech. Q. 102. *What do we pray for in the second petition?*

A. *In the second petition, which is, Thy kingdom come, we pray that Satans kingdom may be destroyed, that the kingdom of grace may be advanced, our selves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.*

Explic. Q. In what words is the second petition expresst?

A. The second petition is in these words

words, Thy kingdom come.

Q. What do we pray for herein?

A. Divers things. 1. We pray that Satans kingdom may be deſtroyed. (Proof) Pſal. 81. 1. Let God ariſe, and let his enemies be ſcattered, let them alſo that hate him, flee before him, with v. 18.

Q. What mean you by Satans kingdom?

A. It is twofold. 1. That within, the rule which Satan hath in the hearts of men by nature.

2. That without, conſiſting in an open advancement of falſe doctrine, worſhip, and profaneneſs.

Q. What elſe is prayed for herein?

A. We pray that the kingdom of grace may be advanced. (Proof) Pſal. 51. 18. Do good in thy good pleaſure unto Sion, build thou the walls of Jeruſalem.

Q. What mean you by the kingdom of grace?

A. This is twofold. 1. Within: that rule which God hath in the hearts of his people, by his word, grace, and ſpirit.

2. Without, in an open advancement of the true Religion, and pure worſhip of God in the Church. Q. What

Q. What else do we pray for herein?

A. That our selves and others may be brought into it, & kept in it. (Proof) 2 Thes. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Rom. 10. 1. Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.

Q. What do we pray for in the last place?

A. We pray that the kingdom of glory may be hastened. (Proof) Rev. 22. 20. He which testifieth these things, saith, surely I come quickly. Amen, even so come Lord Jesus.

Q. What is the kingdom of glory?

A. It is that state of bliss, and glory in heaven, wherein the people of God shall dwell with God, and Christ hereafter for ever.

Q. Can our prayers hasten this?

A. We cannot hasten it, ere Gods appointed time be fully come.

Q. How then are we said so to do?

A. We are said to hasten it. 1. In our expectations. 2. Preparations. 3. Longings. 4. And prayers for it.

Catech. Q. 103. *What do we pray for in the third petition?*

A. In

A. In the third Petition, which is, Thy will be done on earth as it is in heaven, we pray, that God by his grace would make us able, and willing to know, obey, and ſubmit to his will, as the angels do in heaven.

Q. In what words is the third petition expreſt? Explic.

A. The third petition is in theſe words, Thy will be done on earth as it is in heaven.

Q. VVhat is prayed for herein?

A. 1. That God would make us able, and willing to obey his will. (Proof of both) Pſal. 119.34. Give me underſtanding, and I ſhall keep thy Law, yea, I will obſerve it with my whole heart. 36. Incline my heart unto thy teſtimonies.

Q. VVhat elſe do we pray for herein?

A. That God would make us able and willing to ſubmit to his will. (Proof) Act. 21. 14. And when he would not be perſwaded, we ceaſed, ſaying, the will of the Lord be done.

Q. VVhat is that that makes us able, and willing to do all this?

A. The grace of God enlightning, and aſſiſting.

Q. How ought we to know, obey, and ſubmit to Gods will. *A.*

A. In all things [none excepted.]

Q. What example have we of this doing laid before us?

A. As the angels do it in heaven. (Proof) Pſal. 103. 20. Bleſs the Lord ye his angels, that excel in ſtrength, and do his Commandments, hearkning unto the voice of his word. 21. Bleſs ye the Lord all his hoſts, ye Miniſters of his that do his pleaſure.

Catech. Q. 104. *What do we pray for in the fourth Petition?*

A. *In the fourth petition, which is, Give us this day our daily bread, we pray, that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his bleſſing with them.*

Explic. Q. In what words is the fourth petition expreſt?

A. The fourth is in theſe words, Give us this day our daily bread.

Q. What do we pray for in it?

A. We pray that we may receive a competent portion of the things of this life. (Proof) Prov. 30. 8. Remove far from me vanity, and lies; give me neither poverty, nor riches, feed me with food convenient for me.

Q. What mean you by a competent portion?

A.

A. A competent portion is ſuch a portion as is ſufficient, and ſuitable to our places, and conditions here in this world.

Q. Are the things of this life good or bad?

A. The things of this life are good in themſelves, although not the only or principal good things.

Q. Which way do you pray, that you may receive this portion?

A. Of Gods free gift (nothing in our ſelves.

Q. What do we deſire elſe?

A. That we may enjoy his bleſſing with them. (Proof) 1 Tim. 4. 4. For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving 5. For it is ſanctified by the word of God and prayer.

Q. 105. *What do we pray for in the fifth Petition?* Catech.

A. *In the fifth petition, which is, And forgive us our debts, as we forgive our debtors, we pray, that God for Chriſts ſake, would freely pardon all our ſins, which we are the rather encouraged to ask, becauſe by his grace we are enabled from the heart to forgive others.*

Q. In what words is the fifth petition expreſt? Explic.

A. The fifth petition is in these words, And forgive us our debts, as we forgive our debtors.

Q. What do we pray for herein?

A. VVe pray that God would pardon our sins.

Q. How do we desire God would pardon them?

A. Freely, (that is of free grace, not our merit.)

Q. VVhat sins do we beg pardon of?

A. All our sins. (Proof) Psal. 51.1. Have mercy upon me, O Lord, according to thy loving kindness, according to the multitudes of thy tender mercies, blot out my transgressions.

Q. What is the ground of this petition?

A. We beg it for Christs sake.

Q. What encouragement have we to ask this?

A. The witness of our conscience, that we forgive others, (Proof) Mat. 6. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

Q. What makes us to forgive others?

A. Gods grace onely.

Q. How

Q. How muſt we forgive others, if God forgive us?

A. From the heart. (Proof) Mat. 18.25. So like ſhall my heavenly Father do alſo to you, if ye from your hearts forgive not every one his brobrother their treſpaſſes.

Q. 106. *What do we pray for in the ſixth petition?* Catech.

A. *In the ſixth petition, which is, And lead us not into temptation, but deliver us from evil, we pray, that God would either keep us from being tempted to ſin, or ſupport, and delivered us when we are tempted.*

Q. In what words is the ſixth petition expreſt. Explic.

A. The ſixth petition, is in theſe words, And lead us not into temptation, but deliver us from evil.

Q. What is prayed for herein?

A. Divers things. 1. That God, (if he ſees Good) would keep us from being tempted to ſin. (Proof) Mat. 26.41. Watch and pray, that ye enter not into temptation. Pſal. 19. 11. Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me.

Q. How many kinds of temptations be there?

A. Two. 1. Of afflictions, which have a tendency towards sin, if not sanctified.

2. Of enticements unto sin directly, we pray to be kept from both (if God sees good.)

Q. What else do we beg herein?

A. If it please God to suffer us to be tempted, either way, then that he would support us.

Q. Is there any thing more prayed for?

A. We pray that God would deliver us when we are tempted in his due time. (Proof) 2 Cor. 12. 8. For this thing I besought the Lord thrice, that it might depart from me.

Catech. Q. 107. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords prayer, which is, For thine is the kingdom, and the power, and the glory, for ever, Amen. Teacheth us to take our encouragement in Prayer, from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him, and in testimony of our desire, and assurance to be heard, we say, Amen.

Explic. Q. What is the third thing considerable in the Lords Prayer?

A. The third and last thing, is the conclusion. Q. In

Q. In what word is it expreſt?

A. The concluſion of the Lords Prayer, is in theſe words, For thine is the kingdom, and the power, and the glory for ever, Amen.

Q. What doth this teach us?

A. It teacheth us to take our encouragement in Prayer from God onely. (Proof) Dan. 9. 18. We do not preſent our ſupplication before thee, for our righteouſneſs, but for thy great mercies. 19. O Lord hear, O Lord, forgive, O Lord hearken, and do, defer not for thine own ſake, O my God.

Q. What elſe doth it teach us?

A. It teacheth us in our Prayers to praiſe him.

Q. How is this done here?

A. By aſcribing kingdom, power, and glory to him. (Proof) 1 Chron. 29. 11. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the Majeſty, for all that is in the heaven, and in the earth is thine. 13. Now therefore we thank, and praiſe thy glorious name.

Q. How long ought we to aſcribe this to God?

A. For ever, (even as long as it is his. (Proof) 1 Tim. 1. 17. Now unto

the King Eternal, Immortal, Inviſible, the only wiſe God, be honour, and glory, for ever and ever, Amen.

Q. Why do we ſay Amen, as the end of this, and all our Prayers?

A. In teſtimony of two things. 1. Of our deſire. 2 And of our aſſurance to be heard. (Proof) Rev. 22. 20. He which teſtifieth theſe things ſaith ſurely, I come quickly, Amen. Even ſo come Lord Jeſus. 21. The grace of our Lord Jeſus Chriſt, be with you all, Amen.

The Creed.

I Believe in God the Father Almighty, maker of heaven and earth. And in Jeſus Chriſt his onely Son our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, from thence he ſhall come, to judg the quick and the dead. I believe in the holy Ghoſt, the holy Catholick Church, the communion of Saints, the forgiveneſs of ſins,

ſins, the reſurrection of the body, and the life everlaſting, Amen.

The Lords Prayer.

OUr Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done in earth, as it is in heaven, Give us this day our daily bread, And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil, For thine is the kingdom, the power, and the glory, for ever, and ever, Amen.

The ten Commandments.

I. THou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, Thou ſhalt not bow down to them, nor worſhip them, for I the Lord thy God, am a jealous God, and viſit the ſins of the Fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my Commandments. *III.*

III. Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six dayes ſhalt thou labour and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou and thy ſon, and thy daughter, thy man-ſervant, and thy maid ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day. Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

FINIS.